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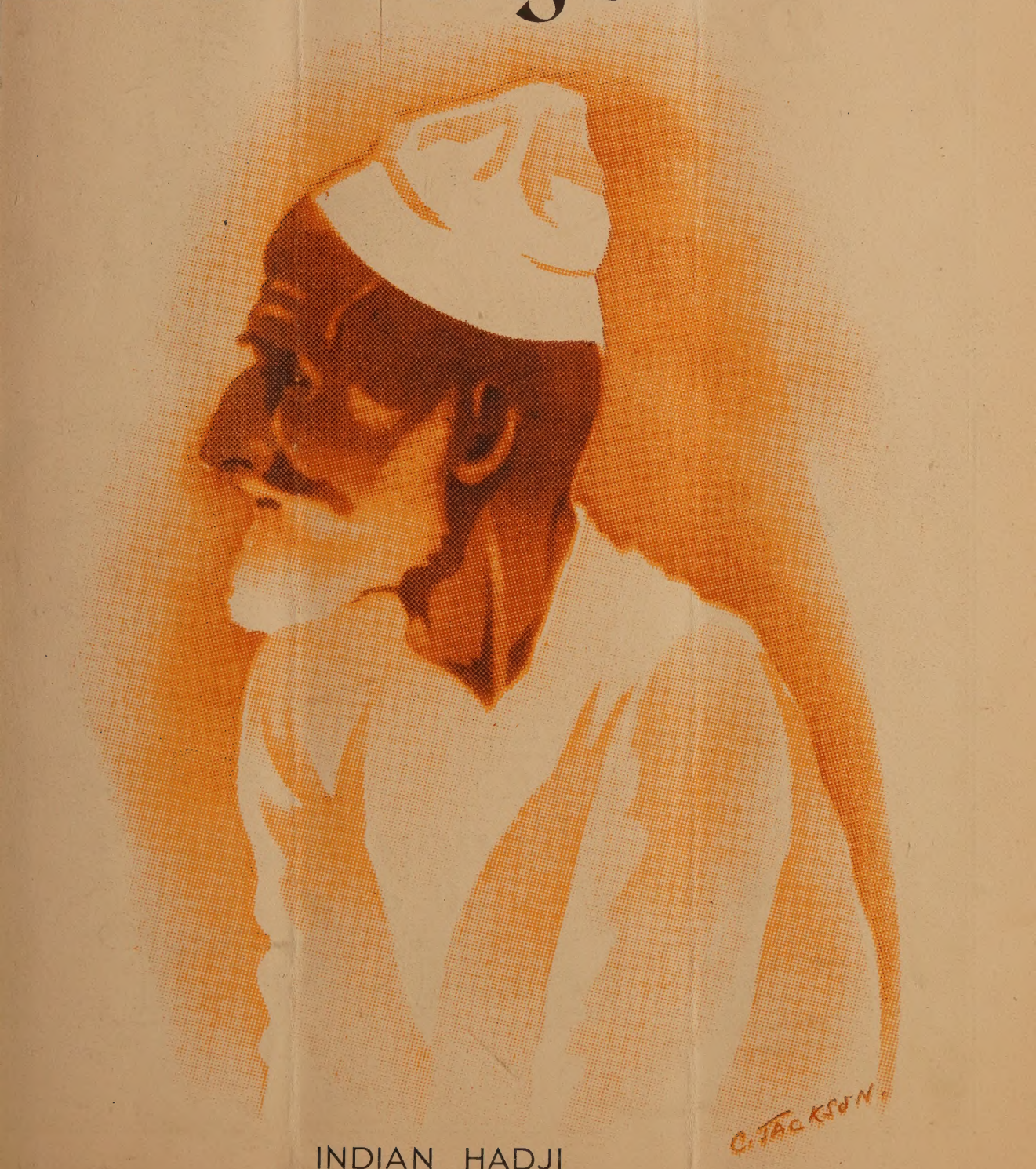

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PERSONALS

THE REV. AND MRS. H. F. KUEHN returned from furlough arriving in Singapore on the s.s. "Hakusan Maru" Wednesday, February 17th. Friday evening they left by train for Seremban where Mr. Kuehn returns to his position as Principal of the A.C.S. and Resident Missionary. We extend a hearty welcome to the Kuehns on their return.

MR. AND MRS. PAUL E. THOMAS arrived in Singapore by the s.s. "Rawalpindi" February 10th. They are temporarily residing at the Bishop's residence No. 5 Mount Sophia. Mr. Thomas has been appointed as Assistant Mission Treasurer and is assisting in the work of the Methodist Boook Room and Christian Literature. Mrs. Thomas joins the teaching staff of the Methodist Girls School.

MR. ALEXANDER SIMANDJOENTAK, missionary of the Home Missionary Society, Tapah, visited in Singapore February 24th and 25th.

MR. THEODORE R. INGRAM, son of Mr. and Mrs. A. W. Ingram, was a guest at Wesley Manse, Singapore, on 9th February. His father was the Principal of Oldham Hall and a teacher in the A.C.S. in the years 1920-23. Mr. Ingram is now in the Treasurer's Department in the Government service at Hongkong and was on a round trip passage to Malaya for a holiday. His father has been secretary of the European Y.M.C.A. at Kowloon, Hongkong, since he left Malaya.

MR. C. G. JACKSON, art editor for the Malaysia Message, returned to Singapore February 10th on the s.s. "Rawalpindi" after an enjoyable holiday of two months in Hongkong. We understand he spent much time in gathering sketches and drawings in and around Hongkong.

MRS. J. M. HOOVER plans to leave on furlough March 12th on the s.s. "Naldera" from Singapore. She will be in England for the Coronation. In the autumn she plans to go to America to spend the winter there. We wish her Bon Voyage.

MR. L. B. JENKINS spent the Chinese New Year in Singapore visiting his wife and daughter Mariel, who are staying with Mrs. Means since the Annual Conference. Mrs. Jenkins has been receiving medical care in Singapore.

Farewell Functions for Rev. B. H. Baughman

The staff of the Anglo-Chinese School, Seremban, entertained their principal, the Rev. B. H. Baughman to a tiffin at the Railway Station Restaurant on Wednesday 10th February, prior to his leaving for Penang.

Mr. Yong Yew Kim, senior member of the staff, and Mr. A. T. Kulasingham in their speeches referred to the very hard work Mr. Baughman had done both in the School and Church. He had not spared himself but had laboured unceasingly during his year's stay in Seremban.

The progress noticeable in the various activities of the School and Church were in a large measure due to his untiring efforts. One wondered how he had been able to accomplish so much, single-handed.

They wished him a long and fruitful career in Penang.

Rev. Baughman in his reply, thanked the staff for the fine co-operation he had received from them.

Farewell functions in honour of Mr. Baughman were also given by the Epworth League, the Church, and the Young People's Christian.

MR. V. A. SUBRAMANIAM of Parit Buntar has been transfered to Ipoh to take up work in the A.C.S. He is a Local Preacher of the Tamil Church and a keen worker in the Epworth League and Sunday School.

MR. AND MRS L. R. DANSFORD of Telok Anson announce the birth of a daughter February 16th.

The opening ceremony of the new building for the Anglo Chinese School, Tangkah, was held Thursday, February 25th, at 4 p.m. The Assistant British Adviser, S. K. Wilson of Muar and Mrs. Wilson were present for the opening ceremony.

The REV. and MRS. G. V. SUMMERS, together with children Betty Ann and Gerald, sailed for Sibu, Borneo, on the s.s. Angby from Singapore February 27th. The Summers spent their vacation month at the Nest with the Dodsworths.

MISS AUDREY McCREA, of Wellington, New Zealand, arrived in Singapore February 11, to become Assistant Secretary of the Y.W.C.A. She is associated with Miss Drusilla Burgess, the General Secretary of the Y.W.C.A. Singapore.

The REV. R. K. S. ADAMS, Headmaster of St. Andrew's School, Singapore, sailed on the s.s. Rawalpindi on furlough to England Friday, February 12. During Mr. Adams' Absence, the Rev. Mr. Parr will be acting Headmaster.

MR. and MRS. K. SUPPIAH, of Telok Anson, announce the birth of a daughter. February 23.

MRS. A. SIMANDJOENTAK

SARIPA BORU SILITONGA, wife of Mr. Alexander Simandjoentak, the Home Missionary of the Methodist Church, stationed at the 15th mile, Cameron Highlands, died at the Government Hospital, Tapah, Wednesday, February 10, after nearly four weeks of illness following child-birth.

From a respected family of Batakland SARIPA came to Cameron Highlands five years ago to join her husband, Mr. Simandjoentak in his work among the Sakais of the Perak and Pahang jungle. Sharing the hardships of the jungle life, she earned the distinction of being the first woman missionary to the Sakais. She gave her life unstintingly to the work and for the cause of Christ in the jungle.

The Rev. Abel Eklund of Klang conducted the service at the Hospital and the Rev. A. Eklund and Mr. Bell conducted the service at the grave side.

Mr. V. D. Kuppusamy, President of the Home Missionary Society, who was present at the time, writes of the funeral as follows: "Alexander and Sianturi went to the 15th mile and brought down Bah Prah and another Sakai boy, the son of the chief of Sungei Telom. I placed a wreath in the name of the Home Missionary Society. I was greatly impressed by the simple but impressive ceremonial of Batak burial—when they conducted a simple service in the mortuary before the corpse was laid in the coffin, the affectionate leave-taking with the hand placed on the forehead of the dead person, and the timely use both Sianturi and Simandjoentak made of the occasion for the purpose of instructing the two Sakai boys on what death is to us Christians."

The funeral was largely attended, with several members of the hospital staff and the following friends present: The Rev. A. Eklund, the Rev. and Mrs. T. Runyan, Mr. and Mrs. P. Bell, Misses T. E. Bunce and G. Traeger, the Rev. D. John, Messers. Yong Ngim Djin, R. A. Kesselring, V. D. Kuppusamy, Victor Hoetoeroek, S. M. Sianturi, J. M. Harris, S. Manuel, E. L. Dori, S. C. Hoay, Fernandez, C. Kandasamy, Sultan Mohammed and E. A. Karim.

Mr. Alexander Simandjoentak's six weeks' old baby is now being cared for at Miss Dirksen's Clinic, Sitiawan.

yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

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The Malaysia Message

March, 1937. Vol. 47. No. 3

GENERAL EVANGELINE BOOTH IN SINGAPORE

General Evangeline Booth, daughter of the ounder of the Salvation Army, General William Booth, and elected General of the Salvation Army in 934 to succeed General Edward J. Higgins, visited Singapore Friday morning, February, 5th to give a public lecture in the Victoria Memorial Hall at 7.30 a.m. It was the first time in Singapore's history that a public address had been scheduled at such an early hour and it was a remarkable tribute to General Booth and to the work of the Salvation Army that Singapore should turn out seven hundred strong to fill the Memorial Hall and to hear and to see this magnetic woman. His Excellency Major General Dobbie, supported by the Hon. Mr. A. S. Small, Colonial Secretary, acted as Chairman of the meeting and introduced General Booth.

The following items are taken from the brief notes of her address:

"This early hour in which you have come here is an expression of appreciation of the work of the Salvation Army and an expression of good-will toward me as the leader of our international body. This morning I come to you in the name of my father, the founder of this world-wide organization. I come to you as his daughter with his name and in his name. I might say that it has meant quite a struggle for me at times to keep his name. A certain man who came to me on a certain occasion, with his face glowing with expectation, which made me tremble said: "Do you not think that it is time you seriously considered the question of marriage?" To him I replied, "Yes, very seriously. That is the reason I am single!"

"It was through the blessing of God that my father founded this great organization. Victor Hugo says that progress is the stride of God. The advance that the Salvation Army has made in half a century is nothing short of marvelous. Against the cold indifference of the Church, and the ridicule of men of scientific research and of religious thought, he turned away from the churches to go to the dark places of the earth. They smiled and said: Could strength ever come from abject weakness? Could life ever come from the death of things? Despite every opposition, despite imprisonment and bitter persecution, the movement swung into a mighty stride. Its flag now is flying in 93 countries where 88 different languages are spoken.

"Under this flag the Chinese and Japanese are great friends, the Germans and French march shoulder to shoulder.

"All peoples, all races, all languages are our field. We recognize all men as brothers. It is our mission to carry the light to the darkest places of the earth, to go for the worst with one purpose, one faith, one Bible.

"What is the reason for this rapid spread, when it began so despised and opposed? It is because of the underlying, imperishable conviction that Christ is for the world and that the world is for Christ. The Salvation Army went out to study the best methods, with the purpose of lifting the world to Christ. Religion must be brought down to the people, and in a special way the Salvation Army has brought Christ down from the realms of glory, has brought Him down from the lofty, decorated domes of high cathedrals; it has brought Him down to tread the common, crowded walks of life. It has brought him to earth, touching and healing the tender sores of humanity; as He walked long ago, to walk the corridors of prisons, to walk the streets of the great cities that thunder with enterprise. It has brought Christ into the hearts of evil passion, and it has made the dark places to shine with light."

She vividly described the change wrought by the Army's officers in over three thousand of India's worst criminals of the criminal tribes, who, a judge told her, were brutes to their children and were dangerous to society. It was said that no one could make them work and there was no use of trying to work with them.

"But when I visited them in their compounds in India, they had built arches of welcome with the words "We Love You", worked out in little flowers and lights and I heard three thousand singing a hymn of my composition. The men had taught the children to pray, children who were branded before they were born.

"While I was there I had the joy of receiving from the governor the freedom of six hundred odd men who had proved themselves without fault for five years. I saw these fathers teaching their children to pray—I saw the worst of men bringing others to pray, and when I left I said to them, "I depend upon you to make a better India." These were men brought back to manhood, to self-respect and to uprightness.

"Christ came to seek and to save. Our motto this year is: I will do my part; I will give my heart. We have reduced theory to action; we have brought Christ down to the problems of everyday. We apply

(*Continued on page* 15)

FROM THE EDITOR'S DESK

The Malaysia Message

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THE WORLD'S EVIL AND THE KING OF TRUTH

Pilate said unto him, What is truth? John 18:38.

As we look at the world to-day we are amazed at the organized power of evil. There is a heavy fog of darkness lying over the whole earth. Anyone who scans the world's news from day to day and is conscious of the actual trends in world events realizes how far distant the kingdoms of this world are from becoming the kingdoms of our Lord, Jesus Christ. In many countries we see ruthless dictatorships supported by intense propaganda and the suppression of the truth. In the day in which he lived, Jesus personalized organized evil in the form of the Devil, the Father of Lies. Certainly one ingredient of organized evil to-day is propaganda, which Studdert Kennedy says we use with the meaning, "What brand of lies are you telling?" In many countries the art of mass propaganda has been developed to an amazing efficiency, through the press, the radio, the school, the pulpit, in addition to police terror, not for the purpose of telling the truth but of suppressing it. During the War we accused our enemies of conducting propaganda, not realizing how much we were the victims of our own professional propagandists. Many feel to-day that man has to be indoctrinated or "doped" so that his eyes may become blinded from seeing the whole truth. The philosophy back of this kind of thinking is that the way to overcome one lie is to tell another lie, if possible even bigger than the one your enemy has told. And thus gradually does man lose his faith in his capacity to ascertain the truth.

The reason that modern man has lost his faith in truth is that he has lost his faith in God, for only one who believes in God can believe in the truth. Christ said, "Ye shall know the truth and the truth shall make you free." Pilate may have been very sincere when he posed the question to Jesus, "What is truth?", for there are millions of educated and intelligent men and women to-day who are baffled when they are presented with Pilate's question.

Our capacity to perceive the truth has been almost completely lost. It is one of man's atrophied senses. No longer does modern man apparently recognize any absolute truth, eternally grounded in the heart, the Spirit and the moral conscience. Man is lost because God has been lost. Because there is no force gripping him with an absolute, divine claim upon his life, his thinking is always in a state of uncertainty and fluidity, turning first to one truth and then to another. With his spiritual foundations slipping out from under his feet, he knows no standard of judgment, no fixity of purpose, no moral or ethical criteria.

In the place of a lost faith in an absolute God, there appear ever new idols calling for men's worship. What are some of these idols we see men worshipping to-day? Millions are bowing down to the great god *State*, whose religion finds expression in Nationalism with its claim upon the whole man, religious, social, political and economic. Millions are bowing down to the great god *Race*, with a worship which develops not only into an exclusive and proud philosophy of race, but into intolerance, persecution and hatred of racial minorities. Many millions more are worshipping the great god Mammon or Gold, and as they give themselves to this idol's worship, they seek privileged and entrenched positions in the modern, predatory economic system. Others find their god in Sex, Sensuality, Luxury, Comfort and the pleasures which go with the Epicurean life.

Thus from within is modern society being undermined by these idols, ideals and forces which man has deified and to which he gives passionate devotion and worship. Modern society is becoming a victim of servitude and of fear, because it has lost the genuine freedom which comes only from the worship of the one and only true God. It increasingly becomes the victim of a powerful phobia or a psychosis which is the symptom of an evil conscience.

Either you must worship God or demons. The apostles said, "We must obey God rather than men". Paul admonished his Christians to "stand fast in the liberty wherewith Christ has made us free and not to be entangled again with the yoke of bondage." "For the law of the Spirit of life in Christ made me free from the law of sin and of death." "If the Son therefore shall make you free, ye shall be free indeed."

"So you are a king?" said Pilate, "you!" "Certainly," said Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to my voice." "Truth!" said Pilate, "what is truth?" (Moffatt's translation, John 18:37,38)

Are we like Pilate who does not know what is truth or have we found in Jesus the King of Truth?

NEW BUILDING, A.C.S., PENANG

The Mission has signed the contract with Messrs. Gammon & Co. for the erection of the new building for the Middle School at Westlands. It is hoped that the building will be ready for occupancy at the beginning of next year. About $15,000 has been collected towards the Building Fund. An intensive campaign to collect further donations has been started. It is hoped that this will be a success.

THE PRINCE OF PEACE

The Prince of Peace His banner spreads,
His wayward folk to lead
From War's embattled hates and dreads,
Its bulwarked ire and greed.
O marshal us, the sons of sires
Who braved the cannon's roar,
To venture all that peace requires
As they dared death for war.

Thy pardon, Lord, for war's dark shame,
Its death-strewn, bloody fields!
Yet thanks to Thee for souls aflame
Who dared with swords and shields!
O Christ, who died to give men life,
Bring that victorious hour,
When man shall use for peace, not strife,
His valor, skill, and power.

Cleanse all our hearts from our disgrace—
We love not world, but clan!
Make clear our eyes to see our race
One family of man.
Rend Thou our little temple veils
That cloak the truth divine,
Until Thy mighty word prevails,
That cries, "All souls are mine."

—Harry Emerson Fosdick

—Federal Council Bulletin

LOVE EVERLASTING

(Based on "The Prodigal Son")

By "Y"

The younger though,
I craved for freedom.
"Give me, Father, what is mine,
And let me go."

I went my way,
With plenty, t'was mine.
But lust and greed and selfishness
Came into play.

When all was spent,
A great famine came.
Sad and friendless, and hungry
In want I went.

And to the field,
And the swine I sought
My enhunger'd self to feed.
But none would yield.

Then reasoned I,
"My Father's servants—
They have enough and to spare:
And here I die!"

To the Giver
I would go, and spake,
" 'Gainst heav'n and Thee I have sinned,
I'm a sinner."

"I'm unworthy
Thy son once more be,
But as a hired servant
I come to Thee."

Sorrowfully
Nigh to Him I drew.
But yet afar off came He
Pitifully.

And with His hands
So compassionate
A sinner to welcome back
From distant lands.

So, brethren all,
Look at His kindness!
Shall I go astray again
And taste my fall?

—A Contribution from a Malaysia Message reader

SUMATRA MISSION CONFERENCE

By P. B. M.

THIS year was the first time that the Sumatra Mission Conference had ever met in Tandjoeng Balei, the capital of Asahan. No location could have been more suitable for the ninth session which opened Thursday morning, January 28th under the chairmanship of Bishop Edwin F. Lee, in the Methodist Episcopal Church, Tandjoeng Balei. The pastor-host, the Rev. Luther H. Barat, together with the local missionaries, had made every arrangement for the comfort and hospitality of the conference members. The Tandjoeng Balei Batak congregation provided a very delightful reception and musical programme Wednesday evening preceeding the conference, and also afforded us the privilege of rare religious fellowship as they participated with the conference in several services of worship. One gained the impression that their Christian faith is a very vital thing and that the Methodist Church has become part and parcel of the throbbing religious life of these Bataks of the Sumatra East Coast. One can hardly believe that it was only fifteen years ago that the Methodists appointed Pandita Lamsana L. Tobing to open the Batak work in Asahan.

The Thursday morning programme began with an impressive Communion service, led by Bishop Lee assisted by several elders. Of the sixteen full members of the conference on the roll, eleven were present for this session, of the other five one is retired, one is on furlough, and three are assigned to work in other fields.

During the reading of the Conference Roll, when the name of Mateus Hutabarat was read, Bishop Lee asked the conference to stand in memory of a faithful fellow-worker who had died during the year. Later in the conference session Pandita Cleopas conducted a memorial service in remembrance of Pandita Mateus, who died at Taroetoeng, November 18th 1936.

After the preliminary organization of the conference, during which P. B. Means was elected Conference Secretary, Bishop Lee introduced Miss Lenaris Manullang who had recently returned to Sumatra after graduation from the Harris Memorial Training School in Manila.

In the report of the Rev. A. V. Klaus, Superintendent of the Medan—Asahan district, it was evident that 1936 had been one of the most encouraging years in the history of the work in Sumatra. It was a busy year, with days very long and the work growing faster than the present staff can care for. The District Superintendent has to travel long distances in various types of conveyances, many of which no insurance company would declare safe, over a district extending from Bindjei in the north to Siantar in the west to Bagan Si Api-Api and Bengkalis in the south. Because of the manifold nature of the contacts which our work in Sumatra presents, the Christian worker needs to know many languages to present the Christian message most effectively. Brother Klaus's fellow-workers marvel at his ability to use so many languages every day with fluency, Dutch, German, English, Batak and Malay. Several of our panditas speak fluently Batak, Malay, English and Dutch, for which they find use every day.

Speaking of languages in Sumatra, one of the strangest impressions we had during conference was to hear the English addresses of Bishop Lee interpreted into Batak by the Swedish missionary sent out from the Methodist Church in Sweden, the Rev. Regnar Alm—which shows that the Methodist heritage may find expression in rather strange ways. For the sake of some future record we hope that Mr. Alm is keeping a journal of his experiences and missionary journeys through the Asahan jungle. The experience of fording a jungle river in flood tide by floating one's body across the stream while hanging on to a rottan rope, and even of taking one's wife along on such an adventurous trip would not strike the fancy of every young missionary.

This manner of crossing streams the Bataks call "holé-holé."

The following significant passage is taken from Mr. Klaus's report: "We are sorry that our friends in America do not know our people here on the East Coast as we know them. Many of them are suffering from physical ills, often the victims of their own superstitions. Many of them are not able to earn enough to provide them with the bare necessities of life. Many of them are ignorant of so many things that make life worth while. Many of them are fighting a losing fight against sin and temptation. But all of them have the upward look; all of them are hoping and seeking. They are striving for that which is higher and better. It is these people we have come, not to command or to lead, but to serve in the name of the Master who said: "And I, if I be lifted up from the earth, will draw all men unto me."

Dr. A. H. Prussner reported an extremely active and progressive year for Palembang. The local campaign for funds sufficient to erect a new church and school building was successful and quickened the enthusiasm and willingness of many to help in the project. The Chinese and the American community of Palembang particularly rallied to the support of the Mission building programme and with unstinted and in some cases truly sacrifical loyalty answered our call for assistance to make a long-cherished dream

come true. The Methodist Mission School, which for so many years has laboured under the handicap of old, delapidated and unsanitary buildings, plans to move into the new buildings in April of this coming year. The English School which has maintained a steady enrolment of about 400 pupils may expect a substantial increase if economic conditions improve. The commercial contacts with Singapore and the ever-enlarging work of the Standard Oil Company in Palembang seem to make the knowledge of English a very desirable accomplishment both in Chinese and native circles. The new Girl's School is still in its infancy, with much hard, pioneering work still to be done. During the year Palembang gratefully received two valuable workers from Singapore, Mr. Muara L. Tobing and Mrs. Yap Tuh Ying (better known in Singapore as Miss Lim Boey Gek) who have greatly assisted in the Epworth League and in Church as well as in the English schools.

THE Malay and Batak work in Palembang, in charge of Pandita Cleopas L. Tobing, who with his family arrived from Medan in March, has had a very good year. Cleopas's work is a practical demonstration of inter-mission co-operation, for he has been asked by the General Synod of the Batak Church, otherwise known as the Rhenish Mission, to give pastoral assistance and guidance to the members of their congregation, the Batak Protestant Church in Palembang. Every other Sunday Pandita Cleopas preaches in their church, and they in turn make a contribution toward his salary. In the Palembang Sunday School, connected with the Malay church, work is conducted in three languages, Malay, English and Dutch.

The Methodist Girls' School Medan, has a very interesting project in Home Missions. This school has now assumed for two years the entire support of a teacher-preacher at the jungle station Nagori; this amounts to Fl. 252 annually, which is raised by the receipts from an annual school bazaar and from Mite Box collections. In her report for the year Miss June Redinger writes: "One of our aims this year was to present Religious Education in such a way that the girls might come to think, feel and do those things which are distinctly Christian. Although we are just in the beginning of what we hope to accomplish, we are greatly encouraged with the results thus far. The Friday Chapel services and the Sunday School have given much to deepen and enrich the lives of these girls. Fifty percent of our school is enrolled in the Sunday School, which does not include those attending the Chinese Sunday School."

After Dr. R. L. Archer gave an inspiring report on General Conference, a vote was taken on the Plan of Unification which was passed unanimously.

Two periods on the conference programme were set aside for addresses by the panditas. Friday morning Pandita Cleopas spoke on "Self-Support in the local churches". Saturday afternoon Pandita Stephanus spoke on "The Function of the Elder in the town churches". Both of these addresses in Malay were very well received and were followed by a lively discussion.

In response to an invitation from the General Synod of the Batak Protestant Church (Rhenish Mission), which now represents a constituency of almost 400,000 Christians, Pandita David Hutabarat of Medan was appointed as the official Methodist representative to the conference at Sipoholan. He gave a very interesting report of this conference at the Thursday morning session.

The Chinese work of the Sumatra East Coast, which had been transferred to the Malayan Annual Conference, for the new year is to be returned to the Sumatra Mission Conference, as part of the Medan-Asahan district. The Rev. Egon Ostrom, whose return is expected sometime in August, will resume his work as district missionary for Chinese work.

The Conference sermon by Bishop Lee, delivered at the Batak service, Sunday morning, was a simple yet stirring challenge to Christian discipleship. "Jehovah is the strength of my life; of whom shall I be afraid?". "Blessed is the man that trusteth in Thee." (Psalms 27:1, and last verse of Psalm 84). At the close of the service the appointments were read and the conference stood adjourned for another year.

The outstanding impression gathered at this conference was the vitality and vigour of our Christian programme among the Bataks of the Sumatra East Coast and of the Asahan jungle. With a great lack in resources, of personnel and funds, great things are being accomplished for the building of Christ's kingdom in Sumatra. 1936 was a busy and very difficult year for our workers in Sumatra, but it was a year in which a rich harvest was reaped, not only in numbers which represented more than a twenty percent increase in membership, but in growth of things of the Spirit. The year 1937 promises to be equally beset with hardship and difficulties, material and spiritual, but knowing the spirit of our workers for what it is, the writer believes that the Lord of the Harvest will use them abundantly for the tremendous opportunity and challenge which Sumatra presents. Pray for our work and workers in Palembang! Pray for our work and workers on the East Coast of Sumatra!

WORLD HAPPENINGS

Japan

As the result of the new war budget and re-armament programme, a parliamentary crisis was created and the Hirota cabinet was forced to resign at the end of January. In order to form the new government the Emperor commanded General Ugaki, the Governor-General of Korea, to form a cabinet, but the army leaders immediately refused their support. General Ugaki, therefore, had to retire, to make way for General Hayashi, a former war minister who was promised the unconditional support of the Army. This situation may mean the dividing line in Japanese foreign policy. Although the recent political crisis has not been entirely solved, it is clear that the army leaders have won a decisive victory over the parliamentary leaders and that they may carry out their plan to establish a military dictatorship without the interference of the parliamentary Diet. Will the new government, now dominated by the generals, lead the country into war? The World-wide issue between Dictatorship and Democracy has been settled in Japan by choosing Dictatorship.

China

As one reads the daily news despatches from China, one feels that Nanking faces a very uncertain political future. Although the moderates represented by Mr. Wang Ching-wei and Gen. Chiang Kai-shek, who favour approachment with Japan and the stamping out of Red influence in China, temporarily seem to hold the upper hand, there are powerful sections of the country where these policies are not favoured. At the Third Kuomintang Congress, recently held in Nanking, it was revealed that the leaders of Kwangsi and Szechuan, together with the heads of the North-western armies, want the Central Government to co-operate with the Communist armies in early war with Japan. Whether China turns to Russia, by co-operating with the Chinese Soviet forces, or turns to Japan and seeks her co-operation in resisting the influence of the Chinese Soviet armies, she is sure to be caught either way on the horns of a dilemma. Unfortunately the Sian revolt, in which Chiang Kai-shek was taken prisoner, has revived internal trouble and encouraged foreign invasion. It is only by the most resolute statesmanship directed from Nanking by Chiang Kai-shek that China will be able to pull through this year without further serious loss of territory.

The world-wide issue between Dictatorship and Democracy still remains unsettled in China. Even in the Central Executive Committee of the Kuomintang Party there are serious differences of opinion, differences which may become so marked as to wreck the Nanking Government. Although Democracy has its hazards and dangers, it represents the only hope the nations of the world have for peace.

Siam

In February Siam announced that it is joining the band of nations now re-arming, by launching out upon a new naval and military defence programme. She has ordered new warships from Italy and Japan and new warplanes from the United States, costing a total of $1,250,000 (Straits). The Siam political situation seems to be shrouded in deep fog, which strict censorship and military tendencies do not help to lift.

India

During the month of February India was the scene of political enthusiasm and excitement owing to the provincial elections held under the new Constitution. In the Punjab the Indian Congress Party gained only five out of ninety-one seats, with the Unionist Party securing the largest number, fifty-two seats. In Bengal, however, the Congress Party, whose extreme programme was to wreck the Constitution, obtained the largest individual group in the Assembly, but it is not likely that their programme will be carried out as they represent a minority and will not control the ministry. These elections show that India is being gradually led along the stormy road to self-government as a constituent part of the British Commonwealth of Nations.

Russia

Moscow during January and February was the scene of a mass treason trial, with death sentence pronounced upon thirteen Russians for participation in treason and terrorism. Thirteen of the accused were shot, while four others, including Karl Radek formerly prominent in the Communist Party, were sentenced to imprisonment from eight to ten years. This trial was an attempt of Stalin to purge out all the followers of Trotsky, who was accused of plotting with Japan and Germany for the overthrow of the Moscow regime. Trotsky, recently expelled from Norway, has gone to Mexico whence he issued a challenge ridiculing the charges made against him, especially his alleged alliance with Japan and Germany, both of whom, he declared, were doomed to defeat in the next war. Trotsky offered to present documented evidence to demolish the forced confessions of the defendants of the Moscow trial, and declared that Stalin's regime was doomed and would be eventually replaced either by a capitalist counter-revolution or a worker's democracy. Recent unrest in Russia indicates that Stalin, feeling insecure, is resorting to the tyrant's panacea—the ruthless extermination of those whom he suspects of being his enemies. Although there was promise at the beginning of the year that the Stalin dictatorship would be succeeded by a democratic regime, the world-issue between dictatorship and democracy is being settled in Russia by the choice of dictatorship.

Poland

A recent manifesto issued in Poland by Colonel Koc, described as the right hand man of the Premier Marshall Smigly-Ridz, demanding that the nation's internal life be directed by one will, foreshadows the possibility of the "totalitarian state" and Fascism coming to Poland. Poland, caught between two fires, Germany and Russia, which threaten to engulf her, is desperately determined to maintain her own national existence. Her precarious political situation is another aspect of this world-wide crisis and a reflection of the struggle between two opposing political philosophies.

Germany

Dictators are finding it extremely hard to come to any terms with vital religion. It is therefore natural that new religious crises are continually arising in Germany. February saw the resignation of another Reich Church Committee, appointed to bring a reconciliation between the "German Christians" (Hitler's Party) and the Confessional Church of the insurgent pastors, who aim to uphold the pure gospel teaching and who have denounced the religion of the "German Christians" as German paganism. The pastors are dismayed and foresee the reduction of the German Church to complete subservience to the State, possibly culminating in the Church's abolition.

Cardinal Faulhaber, preaching at Munich to a congregation of 8,000 Catholics delivered a very outspoken denunciation of the Nazis and enumerated seven major violations of the Concordat voluntarily concluded by Herr Hitler with the Vatican in 1933. Pastoral letters and monies from church schools had been confiscated, and priests arrested and held without trial. Cardinal Faulhaber asked how other Governments could have faith in the word of German statesmen when there were such open breaches of voluntary agreements. The Protestant pastors could present and equally devastating condemnation of the State's record in managing church affairs. Somehow these pastors have the conviction that they "should obey God rather than men".

The women of Germany are evidently chaffing under Nazi programme summarized in the words "Kirche, Küche and Kinder" (Church, Cooking and Children). Recently in Dusseldorf an English correspondent reports that angry German raised the cry on the streets, "Bring our boys back from Spain!" "It is quite certain" "says this report, that all across the Reich there has been growing a wave of protest against the Spanish adventure, and—most important of all—it is the first time in four years that angry criticism has been directed against the sacred person of Hitler himself."

Europe

The situation in Europe was recently summarized by Mr. Attlee, the leader of the British Labour Party, in an address on "Democracy in Europe." "Where is peace to-day? In how many countries is it even safe to profess oneself a democrat?.....Instead of looking forward to a broadening of freedom, men are turning back to restriction and subjection. In Italy they look back to Caesarism; in Germany to some mythological and imaginary past of the German race .....In yet another country, Russia, democracy has been thrown aside, though professedly only for a time, and here again we get the same regimentation of the individual." Mr. Attlee went on to say that the first cause of revulsion from democracy had been the failure to make an effective and settled peace and the second had been the apparent difficulty of controlling world economic forces. In their economic despair many people turned in their quest for salvation to the personal rule of single individuals. At no time had there been any real attempt to deal with the fundamental economic causes of unrest. The problem must be met not by another war to save democracy but by laying the foundations of peace.

Spain

Spain is developing into one gigantic, international bull-fight, a fight not between two nations, but between two world forces, the forces of Democracy versus the forces of Reaction and Military Dictatorship. The same forces that led to the overthrow of Addis Ababa and the conquest of Abyssinia are concentrating in their destructive might against the Spanish people in the struggle around Madrid for the mastery of Spain. If the insurgent generals behind whom stand Hitler and Mussolini, with their Foreign Legion and Moroccan soldiers win the Spanish war, the fate of democracy in Europe will be practically sealed.

There is rumour that the German Foreign Minister has proposed to the Australian chancellor, Dr. Schuschnigg, a revival of the Triple Alliance and that on condition Austria promises not to restore the Hapsburgs, Germany will attempt to bring about a Four-Power defensive pact between Germany, Italy, Austria and Hungary.

England

The new Defence Plan, to care for the Government's Rearmament programme, calls for the expenditure of £400,000,000 during the next five years. Mr. Neville Chamberlain, Chancellor of the Exchequer, replying to Labour's criticism of the measure, said that while he deplored the insensate folly of the procedure, Britain was being forced in self-defence to this colossal expenditure. The Chancellor repeated Mr. Eden's well-known declaration of November 20th: "These arms will never be used in a war of aggression and will never be used for a purpose inconsistent with the Leagues Covenant or the Pact of Paris."

Sumatra Mission Conference, Tandjoeng Balei, January 28th to 31st

Malaysia Chinese Mission Conference met at Telok Ayer Church, Singapore, January 14th to 20th.

Secretary of American Tract Society Writes

We are taking the liberty of publishing the following letter from the Secretary of the American Tract Society for the benefit of all of our Christian workers who are distributing Christian literature. If you are interested in receiving such supplies you may forward your order to the American Tract Society directly or indirectly through the Methodist Book Room, 10 Mount Sophia, Singapore. Samples of these leaflets may be obtained from the Methodist Book Room.

Dear Friend:

We feel that the present trying days present one of the greatest opportunities ever, for the distribution of Christian Literature. We want to make every effort to get the Word of God before the people. To this end we printed the enclosed Scripture leaflets.

These Bible Texts are extremely useful. The Sunday School Teacher can give them to her children, emphasizing the memorizing of these choice portions. The memorizing of Scripture verses as a child means much throughout the remainder of life as an inspiration and comfort in times of tribulation. For the Christian worker attending meetings and pastors doing home visitation work they prove very useful. What better message can you give in parting than a portion of the Word of God?

In addition to the English leaflets, we have the following languages prepared:

Arabic, Armenian, Armeno-Turkish, Bohemian, Dutch, Danish, Finnish, German, Modern Greek, Hungarian, Italian, Latvian, Norwegian, Polish, Portuguese, Russian, Modern Russian, Roumanian, Ruthenian, Spanish, Swedish, Yiddish, Chinese (Cantonese and Mandarin), Japanese, Bengal, Hindi, French and Hebrew.

At present we are distributing these leaflets without charge to all accredited Christian workers, with postage paid by us.

If you will tell us what your needs are, we will be glad to send you a supply in English as well as any of the foreign languages you may be able to carefully distribute. All we ask is, that you will see that they are not wasted but handed out judiciously.

Sincerely yours

AMERICAN TRACT SOCIETY

M. J. BRAUER.

Sept. 14th 1936.
Seven West Forty-Fifth St.
New York, N.Y.

LEAGUE OF NATIONS CONFERENCE, BANDOENG

MISS RUTH FRANCES WOODSMALL, General Secretary of the World's Young Women's Christian Association, visited Singapore for three days during the middle of February. She was returning from the League of Nations Conference on the Traffic in Women, recently held in Java. This Conference and every country represented, she said, unanimously declared itself in favour of the abolition of tolerated brothels as the final goal. Other significant resolutions passed by the Conference were as follows: (a) that educational measures be taken for the formation of favourable public opinion in those countries in the East in which tolerated brothels still exist; (b) that abolition should in all cases be anticipated or accompanied by administrative, medical and social measures in order to guarantee the permanence of its success; (c) that a Bureau of the League of Nations should be created in the East, to receive regular reports from all participating countries in regard to traffic in women and children and to circulate such reports to all participating countries; (d) that adequate provision be made by legislation, by international arrangements or otherwise to enable the proper authorities to arrest traffickers on board vessels when actual attempts are being made to land their victims.

The HON. MR. A. B. JORDAN, Secretary for Chinese Affairs, was one of three delegates representing the government of the Straits Settlements and the Federated Malay States at the Bandoeng Conference. It was known that Malaya had been one of the pioneer countries in the Far East in the policy of the abolition of brothels. Mr. Jordan, commenting on the Conference, said, "the decision of the Conference exhibited a remarkable unanimity and was a striking endorsement and justification of the Malayan policy." ..... The most noteworthy feature of the Conference was that no country of the nine which represented the whole of the Far East from India to Japan, adopted a regulationist standpoint outright and tried to justify it."

As reported in the Straits Times, the position of the respective countries at Bandoeng was described as follows:

At the discussions on the possibility of abolishing licensed or tolerated brothels, the countries were divided into three groups. The Netherlands Indies, Hong Kong and Malaya were abolitionists.

India, in the main, with very small exceptions, was already committed to an abolitionist policy. China had already legislated for the abolition of brothels, but its deligation stated it had not been able as yet to put this legislation into effect.

Japan still had the Yoshiwara system, except that in certain of its prefectures these had been abolished through local pressure.

France and Siam were still regulationists, but France came to the Conference with the declaration that it intended to become an abolitionist country as soon as the necessary preparatory measures could be taken.

This change of front on France's part is largely due to the Government of M. Leon Blum in France, which through the influence of the poorer classes who formed the Popular Front had to revise French policy in regard to tolerated brothels just as it has had to revise its policy over so many other well-known matters.

MRS. S. C. MUKERJEE, Chairman of the All-India Women's Conference, and the Vice-Chairman of the recent League of Nations Conference at Bandoeng, spoke at the Y.W.C.A. Hall, Raffles Quay, Singapore, Wednesday evening, February 17th, before a large crowd of Y.W.C.A. friends.

Speaking of the Java Conference on Traffic in women she said, "At Bandoeng I was informed by Mr. Jordan that you have very good measures in Singapore, which we cannot boast of anywhere else. For us to have rescue homes in India, we have to raise funds and private organisations have to come forward to give relief to unfortunate victims. I would like to congratulate you on the provisions made for these unfortunate victims in Singapore.

There is no law which could stop prostitution, but we could stop one woman trading on another woman or one man trading on women..... We want brothels to be completely closed and not only be legislation. Sometimes legislation is there, but there are so many loopholes that in spite of the law brothels exist. One of the resolutions at the international conference which gave great satisfaction to us was that there should be closer collaboration between the Governments and private organizations regarding the traffic in women and children and the abolition of licensed houses."

Speaking of India, Mrs. Mukerjee said that there was no traffic in Indian women now and there were few women coming in from outside. There was ample proof that there was less traffic in women and children where brothels had already been closed.

A JOURNEY TOWARDS THE STARS

By Waldo S. Reinoehl

Mt. Wilson Observatory

TWELVE miles from Pasadena, California, lies Mount Wilson. More than a mile high, it reaches up into the dome of Southern California's blue sky. It provides an ideal situation for astronomers. Mount Wilson is the astronomical centre of the World. Day and night, its huge telescopes are probing the mysteries of the universe.

We set out from Pasadena at sunset, and soon we were speeding along an excellent mountain highway. In the twilight we could make out familiar landmarks in the canyons. We recalled how we had climbed this mountain on foot when we were in school. Its rugged grandeur had meant much to us then; and reaching the summit had seemed like a personal victory.

It was dark when we reached the top. We stopped our car at the very brink of the precipice. There a magnificient sight greeted our eyes. Below us, spread out like a magic curtain, twinkled the lights of innumerable towns and cities, in which live half the population of California. They continued to the North and South as far as the eye could see, and Westward to the Pacific. Finally we turned away from this magnificent sight, for we had come to look at other lights, the lights that our Creator hung out in the skies when He made the Universe.

The Mount Wilson Observatory, a gift of Andrew Carnegie, is equipped with telescopes and other scientific devices valued at $3,000,000 in U.S. money. The 100-inch telescope, the largest in the world, is constantly at work revealing new wonders in the heavens. The greatest scientists of our time come to Mount Wilson to study and make observations of the stars.

We were permitted to look through the third largest telescope in the world, one with a 60-inch reflector. We were admitted to the large dome-shaped building, where we stood in line waiting our turn to look through the magic eye. We were told that we were to look at an un-named double star in the same constellation with Arcturus. We learned that the light from this star is fifteen times as powerful as the sun, and is 140 light-years away. What amazed us most was that the light that we were about to see had started on its way from the star in the year 1800 A.D., although it traveled at the rate of 186,000 miles per second. When we finally climbed the ladder and gazed through the eyepiece at the star's brilliant whiteness, we seemed to be carried away into the presence of our Creator and his marvellous handiwork.

We left Mount Wilson reluctantly, as one leaves a sacred place. There the astronomers have already discovered many wonderful things about the heavens. Now they are working on a new 200-inch telescope in Pasadena. No one knows what wonders it will reveal. What a wonderful time Galileo would have—if he were permitted to return to earth and—scan the skies with such a telescope!

ANGLO-CHINESE HIGH SCHOOL, PENANG

Afternoon Session

The Anglo-Chinese High School now has an afternoon for study from 3 to 5 p.m. for students in Cambridge Classes. This is proving to be a great help to boys who do not find facilities at home to study.

Class Libraries

Class Libraries have been started in every class up to Standard Seven. Each class has as many books as there are boys in it. These will be circulated among the boys in rotation, and a record kept of the books read by each pupil.

Co-education.

For the first time in the history of the school two Chinese girls have been admitted to the Matriculation Class in the High School. The only other instance we can remember of girls studying in the school was when Dr. Denny's daughters were in the Cambridge Classes when he was Principal of the school. These girls are the daughters of Mr. G. H. Goh, one of our most successful ex-pupils. He is a member of the School Building Committee and the chairman of the Old Boys' Committee to collect funds for the New Building.

General Booth in Singapore.

(*Continued from page 5.*)

faith to deeds, faith in our hearts and charity in our hands.

"The second reason for the marvelous growth of the Salvation Army has been our love for man. Some men's passion is Fame, for some it is Art, for some it is Gold, but as General William Booth said to the King: "Your Majesty, my passion is man: Man whose character is broken, marred and dwarfed, whose past record laughs at hope of reconstruction." Yet amid these cold attributes we can always find the spark we call the soul. We can lift this broken creature to His Creator who rebuilds the waif, restores the criminal and helps the leper. It is He who makes the stream to flow in scorching deserts. Yes, our lives are to be given for the salvation of man.

"The greatest star is always at the small end of the telescope. *Man is God's Best.* No bonds can bind him. The suns may go out, but he will watch their disappearance. Because he was created in the image of God, his two hands can take hold of eternal destiny.

"I say that one of chief causes of the Army's success has been that you find, down to our last recruit, the expectation that we live for others. Our lives are given to the uplift and the saving of man wherever you find him.

"We are a mission of the poor to the poor—that is all we are.

"I am fascinated when I see a lifeboat going out to rescue drowning men. I am fascinated when I see the firemen throw up a ladder against a burning building, to rescue the mother and children in that blazing apartment. I am fascinated when I see a ship-wrecked boat coming into a quiet haven.

"I want to ask you when you see a Salvationist going by—you may not like the way we dress or some of the things we do—that you say as you see him: There goes a lifeboat, there goes the fire-ladder, there is a haven where the storm-tossed boats of life boats of life may find peace."

A YEAR WITH THE BIBLE

March—Part II. Selections from the Gospels

1.	The Office of Jesus	John	1: 1—14
2.	John the Baptist	Matt.	3: 1—12
3.	The Baptism of Jesus	Matt.	3:13—17
4.	The Temptation	Luke	4: 1—13
5.	Nicodemus	John	2:23 to 3:21
6.	The Woman of Samaria	John	4: 4—26
7.	Fourth Sunday in Lent	Luke	14:25—35
8.	Beatitudes	Matt.	5: 1—12
9.	Parable of the Sower	Mark	4: 1—20
10.	Tares and Mustard Seed	Matt.	12:24—32
11.	"Bread of Life"	John	6:22—40
12.	"Bread of Life"	John	6:41—71
13.	Peter's Confession	Matt.	16:13—20
14.	Fifth Sunday in Lent	Mark	10:13—16
15.	Unjust Steward	Matt.	18:21—35
16.	Pharisee and Publican	Luke	18: 9—14
17.	Parable of the Pounds	Luke	19:11—28
18.	Zachaeus	Luke	19: 1—10
19.	Jesus Weeps	Luke	19:41—44
20.	Anointed by Mary	John	12: 1—11
21.	Palm Sunday	Mark	11: 1—11
22.	Cleansing the Temple	Matt.	21:12—17
23.	The Widow's Mite	Mark	12:41—44
24.	Judas	Mark	14:1,2,10,11
25.	Teaching Humility	John	13: 1—15
26.	Good Friday	Matt.	26:36—46
27.	The Cross	Matt.	27:45—56
28.	Easter Sunday	John	20: 1—18
29.	Emmaus	Luke	24:13—35
30.	Appearance of Disciples	John	20:19—23
31.	Thomas	John	20:24—29

April—Part II. Selections from the Gospels

1.	Apostles given Authority	Luke	9: 1— 6
2.	Christ Foretelleth His Passion	Luke	9:18—22
3.	Transfiguration	Luke	9:28—36
4.	Humility and Forgiveness	Mark	9:33—50
5.	"The Light of the World"	John	8:12—30
6.	Prayer	Luke	11: 1—13
7.	Trust in God	Luke	12: 1—34
8.	Three Parables of Grace	Luke	ch. 15
9.	The Rich Young Ruler	Matt.	19:16—30
10.	Warning	Matt.	21:28—32

1937 DISTRI

Theme: "Church First in t

PENANG—IPOH DISTRICT INSTITUTE

Date:—25.3.37 to 29.3.37

Dr. M. Dodsworth

Penang & Ipoh Districts will have the pleasure of hearing Dr. M. Dodsworth their Dean, who will deliver a series of three addresses on the general theme:

"The Church"

(a) The Church—its origin and destiny.

(b) The place of Church in World Problems.

(c) The Methodist Church and its positive contribution to Malaya's cultural life.

(d) Malayan Methodist Youth—How & What to contribute towards the building of an influential Church.

Dr. M. Dodsworth will come with the voice of inspiration having had years of qualified service in the Malayan Methodist Church. His lectures should prove a source of great inspiration to the Instituters.

DISTRICT INSTITUTE
NORTH—PENANG and IPOH

Place: IPOH.
Date: 25th Mar. to 29th Mar. 1937.
Institute to start on Thursday 25th Mar. at 8 p.m.
(Dinner and Get Acquainted Social)

Institute Commission

1. Dr. M. Dodsworth (Penang)—Dean. Miss T. E. Bunce—Dean of Women.
2. Mr. Hector Ritchie (Ipoh)—President Ipoh District.
3. Mr. Loo Choo Kheam (Penang)—President Penang District.
4. Mr. Low Chooi Beng (Ipoh)—Business Manager.
5. Mr. Victor Paranjothy (Bt. Mertajam)—Life Service Secretary.
6. Mr. G. S. Arumugam (Klang)—Secretary for E.L. & Young People's Work.

TENTATIVE PROGRAMME

Northern District Institute—Thurs. 25th Mar. to 29th Mar.
1st Period—7.15 to 7.45 a.m.

MORNING WATCH

Date *Opening Exercise*

Fri. 26th March 1937—Parit Buntar & Taiping—Rev. B. H. Baughman.
Sat. 27th March 1937—Sitiawan & Penang—Mr. Loo Choo Kheam
Sun. 28th March 1937—Easter Sunday Morning Service—Dr. M. Dodsworth.
Mon. 29th March 1937—Kampar & Teluk Anson—Victor Paranjothy.

2nd Period—8.15 to 8.55 a.m.

BIBLE STUDY

New Testament .. .. .. Mrs. M. Dodsworth.
.. .. Rev. T. Runyan.
.. .. Miss G. Traeger.
Old Testament .. .. .. Rev. Fred David.
.. .. Mr. G. S. Arumugam.

3rd. Period—8.55 to 9.30 a.m.

CHRISTIAN LIVING—(Group Discussion Hour)

(a) What Does It Mean To Be A Christian—Rev. B. H. Baughman.
(b) Understanding Ourselves—Mr. L. B. Jenkins.
(c) Reaching the Unreached—Mr. V. D. Kuppusamy.
(d) Victorious Living—Mr. R. Kesselring.
(e) The Personality of Jesus—Dr. L. Proebstel.

4th Period—9.30 to 10.10 a.m.

METHODS

Department of Spiritual Work—Mr. T. R. Doraisamy.
Social Service & World Evangelism—Miss Muriel Pavee & Mr. Too Hing Kei.
Department of Recreation & Culture—Mr. T. Appaduray.
Worship through Drama—Mrs. D. P. Coole.
Junior & Intermediate League—Mrs. Tay Soo Keng.

5th Period—10.10 to 11.00 a.m.

LECTURE HOUR

"The Church"—Dr. M. Dodsworth.
(a) The Church—its origin and Destiny.
(b) The Place of Church in World Problems.
(c) The Methodist Church and its positive contribution to Malaya's Cultural Life.
(d) Malayan Methodist Youth How and What to contribut towards the Building of an influential Church.

RECESS—11.15
BUSINESS MEETING—11.15 to 12.30 noon.
Non-Business Delegates—11.15 to 12.30 noon.
Class in Singing—Dr. L. Proebstel.

NSTITUTES

of Malayan Youth"

SINGAPORE—KUALA LUMPUR DISTRICT INSTITUTE

Place: MALACCA.
Date: 24th April to 28th April 1937.

Institute Commission

1. Rev. W. A. Schurr (K. Lumpur)—Dean; Miss M. E. Olson—Dean of Women.
2. Mr. Too Hing Kei (K. Lumpur)—President Kuala Lumpur District.
3. Mr. T. R. Doraisamy (Singapore)—President Singapore District.
4. Mr. C. L. Goh (Malacca)—Business Manager.
5. Mr. Ho Seng Ong (Malacca)—Life Service Secretary.
6. Mr. G. S. Arumugam (Klang)—Secretary for E. L. & Young People's Work.

TENTATIVE PROGRAMME

Southern District Institute—Sat. 24th to Wed. April 28th.

1st Period—7.15 to 7.45 a.m.

Morning Watch

Sat. 24th April 1937—Mr. Too Hing Kei; Mr. Arthur Isaac.
Mon. 26th April 1937—Mr. Loh Hung Loon; Rev. W. A. Schurr.
Tues. 27th April 1937—Mr. T. R. Doraisamy; Department of Spiritual Work.
Wed. 28th April 1937—T. R. Doraisamy.

2nd Period—8.15 to 8.55 a.m.

Bible Study

How Jesus Met Life Questions by H. S. Elliott } Rev. J. S. Arthur. Rev. J. V. Ayaduray. Rev. W. S. Reinoehl. Miss Mabel Marsh.

3rd Period—8.55 to 9.30 a.m.

Christian Living—(Group Discussion Hour)

(a) What Does It Mean to be a Christian—Rev. S. S. Pakianathan.
(b) Understanding Ourselves—Mr. L. B. Jenkins.
(c) The Prayer That Helps Us Live—Dr. Paul B. Means.
(d) Social Problems: dancing, smoking and drink habit—Rev. P. L. Peach.
(e) What Shall I Do With My Life—Mrs. A. Eklund (Women).

4th Period—9.30 to 10.10 a.m.

Methods

Department of Spiritual Work—T. R. Doraisamy.
Social Service & World Evangelism—Mr. Too Hing Kei & Miss M. Pavee.
Department of Recreation & Culture—Mr. T. Appaduray.
Building Character Through the Sunday School—Miss Eva Nelson.
Worship through Drama—Mrs. Amstutz.
General Methods (Secretary & Treasurer)—Mr. J. M. Pakianathan.
Junior & Intermediate League—Mrs. Tay Soo Keng.

5th Period—10.10 to 11.00 a.m.

Lecture Hour

THE CHURCH—Bishop Edwin F. Lee.
(a) The Church, its origin and destiny.
(b) The Place of Church in World Problems.
(c) The Methodist Church and its Positive Contribution to Malaya's Cultural Life.
(d) Malayan Methodist Youth—How and What to contribute towards the building of an influential Church.

RECESS—11.15.

Business Meeting—11.15 to 12.30 p.m.
Non-Business Delegates—11.15 to 12.00 noon.
Monday 26.4.37—Home Missions—Rev. A. Eklund.

Bishop Edwin F. Lee, D.D.

We take pleasure in announcing that as a special feature of the Singapore, Kuala Lumpur District Institute—we are privileged to have Bishop Edwin F. Lee with us. He will deliver a series of four addresses on the general theme:

"The Church"

(a) The Church—its origin and destiny.
(b) The place of Church in World Problems.
(c) The Methodist Church and its positive contribution to Malaya's cultural life.
(d) Malayan Methodist Youth—How & What to contribute towards the building of an influential Church.

Bishop Lee is specially qualified to speak on this subject as the head of the Church in Malaysia. His lectures will be a source of great inspiration to Malayan Methodists.

A MESSAGE FROM THE DEAN

Former Instituters have:
Happy Memories
Lofty Insights
Vital Decisions
A Vision of Life

Malacca Institute promises that and plus—something more—to Leaguers and all young people. An unsurpassed faculty, a programme of important classes and vital discussions will interest every one. The faculty are ready to share their spiritual experiences and help you in that important and fascinating realm of expanding personality and soul growth.

WILLARD A. SCHURR—DEAN.

AMONG THE NEW BOOKS

Any of the books reviewed below may be obtained from the Methodist Book Room, 10 Mount Sophia, Singapore. *The prices are quoted in Straits currency.*

MAN AND REVELATION

By Professor D. GUNTHER DEHN $4.50

Dr. Dehn in his Dale Lectures has set forth with clarity and fervour that uncompromising type of Lutheranism which is typical of the Confessional Church in Germany. He stresses just those elements of the Christian faith which Protestant liberalism has been apt to neglect. He enables English readers to understand the inwardness of the present theological strife in Germany. His language is not technical, and the book is addressed to the educated laity. It represents the teaching of Karl Barth in a lucid and impressive form. Dr. Dehn was a Professor at Halle and is the author of homiletic works much used by Pastors in Germany. He lost his Professorship under the Nazi regime and is now living silenced in Berlin. "Terrific force" and "explosive theology" are terms that might be applied to the passionate religious background of the lectures.

IT HAPPENED IN PALESTINE

By LESLIE D. WEATHERHEAD $3.75

This is not a travel-book. It is quite different from the many books on the Holy Land which have recently crowded the market. The purpose of this book is indicated by its sub-title, 'Sir, we would see Jesus." Incidents in the life of Jesus, from Bethlehem to the Garden of the Resurrection, are set before the reader with two search-lights playing upon them. The first is provided by the author's recent travels in the Holy Land; the second by that psychological insight for which the author is famous. Mr. Weatherhead shows the figure of the Master standing out with amazing and appealing clarity —not as a mere wonder-worker, but as showing a technique which we must try to understand and follow. A new rapprochment is made for the modern mind with the miracles and the other incidents treated in these pages. Yet always the supreme aim of the writer is kept in view. It is to bring the reader into vital touch with the living Christ. What He did for men in Palestine, He can do for us now.

Lavishly Illustrated.

THE PARABLES OF THE GOSPELS
And Their Meaning for Today

By HUGH MARTIN $2.50

The purpose of this book is to provide an exposition which will be of practical service to teachers in class-room and pulpit, as well as to those who wish to study the parables for their personal interest and profit. The object has been to discover the original meaning of each parable in the light of the best recent scholarship and then to apply its message to the lives of men and women in our modern world. This is a popular book.

A MISSIONARY LOOKS AT HIS JOB

By W. J. CLASHAW $1.00

A young man on his first furlough writes about his experience during his first years in India, and has many wise comments to make on the missionary's job. The book will be of great interest to missionaries, those preparing for missionary service and many in the Church who will value this fresh and illuminating book on what it really feels like to be a missionary.

MODERN SAINTS AND HEROES
Talks to Boys and Girls

By ROLAND W. THOMPSON $1.25

A collection of twenty-six short addresses, each of which is based on the life of some great modern hero or heroine. Those who figure in these pages come from widely different spheres and include Nurse Cavell, Lord Lister, Aggrey of Africa, Captain Scott, Kagawa, and others. All the stories are signed to appeal to the youthful spirit of adventure and of desire to serve a great cause.

THE STORY OF THE AMERICAN NEGRO

By INA CORINNE BROWN $2.50

Based upon much research and travel by one well equipped through sympathy and personal contact, this illuminating book can be commended to anyone interested in the Negro, whether in Africa or America. It discusses his past and his present. It reveals him not so much as a problem, but rather as an interesting and significant human being. His future concerns not only America but the world.

RELIGION—FACT OR FANCY

By Professor L. W. GRENSTED *of Oxford* $0.75

These are his recent broadcast talks which have been so popular. Many people believe that religion has been undermined by modern psychological research. Professor Grensted is well equipped, both as psychologist and Christian thinker, to deal frankly with this issue.

SPEAKING THE TRUTH—IN LOVE
The Modern Preacher's Task

By GEORGE F. MACLEOD *of Govan* $1.75

Professor C. E. Raven says in the Introduction: "It contains the stored experience of one of the few great preachers of our day....I do not know of any recent book which is so powerful a corrective to the temptations that beset our modern preaching."

CREDO

By KARL BARTH

The Great German Swiss Theologian

$4.50

For the general reader this is unquestionably the most significant theological book that Karl Barth has yet given to the world. It is, in fact, a discussion of the whole range of Christian doctrine in the form of sixteen lectures on the sixteen clauses of the Apostles' Creed. It is the first of his works translated into English to give a full and correct statement of his creed, and it gives to a wide circle of readers what his exhaustive on "Christliche Dogmatik" will give to the specialists. Here, in brief, is the gist of the work of the greatest living theologian compactly set forth for all those who are anxious to keep abreast of the modern trend of religious thought.

PROTESTANT STRENGTH IN PHILIPPINES

The National Christian Council of the Philippines gives the following numerical strength of Protestantism in the Islands:

United Evangelical Church (including all members in regions where Presbyterian, Congregational and United Brethren missionaries are serving)	42,910
Methodist Episcopal	82,910
Iglesia Evangelica Metodista en las Islas Filippinas	18,000
Iglesia Evangelica de Cristo	15,000
Baptist	10,000
Disciples of Christ	8,000
Association of Baptists for Evangelism in the Orient	2,500
Philippine-Borneo Faith Mission	250
Total	179,570

On October 7, 1790, John Wesley preached his last open-air sermon, standing on a table beneath an ash tree at Winchelsea. The anniversary is still religiously observed, though the old tree succumbed to a gale in 1927, and a railed-in and properly labeled sapling is growing up in its place. The original oak table and the rosewood chair are still preserved.

A LENTEN MEDITATION

H. B. A.

The Challenge of the Cross

"And he that taketh not his cross, and followeth after me, is not worthy of me."—Matt. 10:38.

Most significantly of all, the way of Jesus is the way of the **cross.** Of course, this is something of which many people do not like to think. The road is too steep! But it is the way of Christ!

It is, as a matter of fact, the only sure way for us to find Christ, God in Christ. Stanley Jones has wisely emphasized the fact that when Jesus stands and says that he is the way, and that no man can come unto the Father but by him, we are not to suppose that this is arbitrary presumption that speaks. Jesus is saying something about a certain type of life; and all human experience will sooner or later corroborate it. If we ever come to discover the truth about God, the Heart of the universe, if we ever come to the Father, then we must climb the steep path of Calvary. God does not arbitrarily refuse to appoint any other way; *there is no other way!*

This means that it is the **cross** which shows us God, because we find the **cross** when we find Christ. It is the Christian therefore who sings:

"Thou are the Way——to thee alone
From sin and death we flee;
And he who would the Father seek.
Must seek him, Lord, by thee."

With a deeply serious, but at the same time with an exultant note, the Christian also sings:

"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cross I miss."

Christ is not merely a Substitute, he is also an **Exemplar.** He does something for us which we cannot do for ourselves. He also shows us how we are to live. John Woolman caught that truth and experienced it when he said, "I have felt the burden of my people, and I was crushed by it."

"Lord, must I bear the whole of it, or none?"
"Even as I was crucified, My son."

"Will it suffice if I the thorn-crown wear?"
"To take the scourge, My shoulders were made bare."

"My hands, O Lord, must I be pierced in both?"
"Twain gave I to the hammer, nothing loth."

"But surely, Lord, my feet need not be nailed?"
"Had Mine not been, then love had not prevailed."

"What need I more, O Lord, to fill my part?"
"Only the spear-point in a broken heart."

"I am the way.....Follow me!"

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

We have been told of an ambitious student who heard the call of Christ. His plans were made and his programme was mapped out. But Christ, *"the inescapable Christ"*, crossed his path. The young man yielded his all; and then wrote:

"I had walked life's way with an easy tread,
Had followed where comforts and pleasure led,
Until one day in a quiet place
I met the Master face to face.

"With station, and rank, and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's big race,
When I met the Master face to face.

"I had built my castles and reared them high,
With their towers had pierced the blue of the sky.
I had sworn to rule with an iron mace,
When I met the Master face to face.

"I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me.
I faltered and fell at his feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face.

"And I cried aloud, 'Oh, make me meet
To follow the steps of Thy wounded feet,
My thought is now for the souls of men
I have lost my life to find it again.
Ere since one day in a quiet place
I met the Master face to face.' "

The cause of the Christ is at stake today. If it is saved, it will be because there are many who are willing to make the most exacting sacrifice possible, those who can bear Christ's **cross** in a modern world where severe tests are most rigorous...It is not easy; it is hard; it costs. But it is for the sake of the Noblest Cause the world has ever known. Christ goes to Calvary. Dare we follow in his train? There is real life—abundant life—in giving one's self like that!

(Exerpts from "We Face Calvary and Life" by G. Ray Jordan)

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(*Continued from the February issue*).

THE school children were diligent and faithful in learning the Bible stories which Nommensen knew how to tell most effectively. At the same time they were an effective medium in helping to spread this Bible instruction in ever widening circles, and with the result that many Bataks came to the evening service of worship at the close of the day's work.

Since the mission schools are so well suited to spread the gospel among the people we are justified in making note of that fact here. By this method not only the pagan and Moslem children are reached, but also the older members of the families and the villagers are brought in touch with the gospel message by the unconscious reports brought by the children. By this means the minds of the older people are prepared to receive the seed sown by the evangelist. If people were more enlightened on this subject the superficial criticism offered against the advocates of mission schools would be greatly discounted and we would really thank God that He has shown us this method of helping the children bring to their parents such worthwhile blessings. There is some truth in the objection that school work requires that the missionary must spend much of his time in administrative work. It would seem then that a well planned mission field should have certain men especially appointed to care for the administrative part of the work so that the missionary evangelist may give his major time to the primary work of teaching the Word, and that the Mission Society should not attempt to conduct more schools than could be managed under such a programme.

The style of evangelical preaching, and the catechism which Nommensen used for his early followers, was very simple indeed and for the same reason he made use of many of the Old Testament stories. At first he made it a practice to preach to the people when they came together on market days or on feast days. However, he soon changed this policy as the people said very definitely, "Do not disturb us on such occasions. If you make a feast we would not disturb you. Whenever you wish to speak with us we would rather that you come and visit us in our homes."

One of the interesting characteristics of this people is that they do not seek to camouflage, but speak up without reserve concerning whatever may be on their minds. To hear all sorts of subjects publicly and freely debated may at times not appear so agreeable, but it has this advantage that one need not seek long to discover the subject that occupies their minds.

Therefore, Nommensen followed their advice, more especially since his house was daily surrounded by interested and curious visitors; men, women and children, who came with all sorts of questions and requests to come and help their sick folks. To all these he had unlimited opportunity to preach the Gospel message. He made good use of these opportunities to understand the natives' attitudes towards him and also their hopes and ambitions. By this method he became much more skillful in presenting his Gospel message.

After sowing the seed and patiently waiting, the first fruit of his work was harvested on 27th August 1865. On that date a special service in the Christian Church in the Silindoeng valley was held to administer holy baptism to the first converts under his ministry; four men, four women and five children. On this memorable day towards which Nommensen had looked with so great expectancy he could understand better than ever before the joyful song of the poet.

"Shall God His truth deny?—never,
His Covenant He will hold forever."

This little group returned to their village with great joy, not realizing that this step was to open the way to the final fall of paganism.

The newly converted Bataks, however, were soon to experience many difficulties when it became known that they had broken away from paganism for good. They soon had to realize, as have many others, that the Cross of Christ is a sign which shall be spoken against. A storm of opposition and threats was visited upon them by the members of their families. All this however, had no effect upon them as they would not be moved from the declaration of faith which they had made.

One of them said, "If you like you may cut off my head, I will endure it joyfully as the suffering will be brief, but for me to serve the devil in obedience to your will is for me no longer possible now that I have accepted Jesus as my portion. I shall precede you all on this chosen way and always pray for you in the hope that you will quickly follow me."

In spite of all that the people said and did these new converts would not recant. Their friends could not understand how they could turn away from the religion of their fathers, which was the product of centuries of tradition. Those who

forsook the traditions were regarded as being disloyal to their people and by such an act they not only brought the wrath of the gods upon themselves but upon their fellow-countrymen as well. The native priests saw in this situation a splendid opportunity to spread unrest among the Bataks. This they proceeded to do by driving from the village those Christians who would no longer participate in their heathenish ceremonies and by confiscating their rice fields and orchards and dividing them among those remaining in the village.

It was a sorrowful spectacle, a few weeks later, to see these converts coming to the missionary for shelter. Fortunately Nommensen understood the situation perfectly and quickly constructed a couple of modest huts in which the families could live for the time being. At the same time he had to provide them with food and clothing. He made his mission station into a small village and after the manner of the Bataks he built drains and earthen walls about the village to protect them from surprise attacks by the unfriendly people.

Thus, they lived together as a great family eating, planning and suffering hunger together, for a famine reigned throughout the land so that food stuffs were very dear and in some cases almost unobtainable. This condition was due to a number of petty wars being carried on throughout the land. As a result of this state of affairs the people were driven to the brink of desperation. However, Nommensen had very serious objections to this enforced isolation of the Christians, as they were thereby separated from the common life of their people. Indeed in such a manner the Christians would be estranged from their people and would be considered as choosing a new way in opposition to all the national customs (adat). Moreover, the progress of the evangelistic work would be retarded since the native priests would have a free hand to foster more serious opposition than hitherto. They would leave nothing undone in their attempt to fan into a flame every smouldering spark of antagonism.

On a certain morning as Nommensen went into one of the villages to visit a family, he heard a gun shot and saw a boy fall. Quickly he ran to give assistance, but the young fellow died as he gathered him in his arms. In such a manner did the devil and his satellites attempt to frighten those who dared to receive Nommensen as a visitor in their homes when he came to talk about this new religion. However, he did not allow anything to frighten him away but went quietly on with his work and visited the people in the village as though nothing had happened.

In spite of the many problems which confronted him, including that of providing supplies for the little village of Hoeta Dami, he gave himself with greater devotion to his people. Not the least of all the questions which confronted him was this; "What will be the outcome of these currents which are now set in motion?" Yet, however uncertain the future may have appeared to him, these experiences proved to be the unfolding of God's plan for the people of Batakland. The Christian village, "Hoeta Dami," contrary to all expectation, was in fact a beacon on the sea for many, and its friendly beam seen from far and near, was the means of bringing many a sail into a safe harbour. The young converts stood firm as a stone wall, and after winning the victory over each persecution they felt their inner strength increasing and their fear of what the future might hold decreasing. This attitude among the small group of Christians caused much questioning in the minds of the other Bataks. This determination gave courage to the weaker and more timid ones, as these people continued to visit their families and urge them to forsake their sinful ways, in spite of the fact that they were frequently received with scolding and words of abuse.

On a certain day two of the Christians went to Hoeta Barat in order to visit the uncle of one of the men. They were given a very friendly reception and after the host had offered them seats he said; "It is indeed very fortunate that you have come. Your aunt has been sick for a long time, and now I will present an offering to our ancestors, and ask them why this evil spirit has come upon her. You can quietly accompany me in making the offering and we shall see to it that the missionary hears nothing about the matter."

But the man replied, "You know that I have been in good health since I no longer believe in your evil spirits. Why do they not make me sick? I have forsaken them and now follow the Lord Jesus. Is that not sufficient evidence for you that God, the Father of our Saviour, is stronger than all the evil spirits put together, and that they are afraid of him? We fear God with our whole heart and would rather die than have anything to do with the evil spirits again as we know the uselessness of it all."

When the aunt heard this reply from her nephew she said in anger, "If you have nothing else to say, then go away."

Then one of them replied, "Whenever the devil whom you serve proves himself stronger than the God whom we serve, then send him to us to kill us within three days, but it God is the only true God then are you unfortunate if you continue to oppose his word."

(To be Continued)

TALKS TO BOYS

BARNACLES

Some time ago, I paid a visit to the Raffles Light—that well-known light-house set on a tiny island not far from Singapore. We had a nice swim there in the cool water of the sea, diving in from the small pier to which our launch was moored. But we soon found that it was more comfortable to keep swimming rather than try holding on to the concrete pillars of the pier. What was the cause? —just barnacles!

I wonder if you have ever seen any barnacles? They are small shellfish which are found everywhere around the sea-shores of Malaya and of every other country in the world. They specially like to cling to timbers and walls and the bottoms of ships. If you have ever seen a wreck at low tide, or read about one, you will know that wrecks are almost always covered with millions of these little, clinging barnacles.

They make the owners of ships spend thousands and thousands of dollars every year, because, when lots of these barnacles collect on the bottom of a ship, they act as a brake and so the ship has to use more coal or oil on its voyages. If you have tried riding a bicycle with the brake on, you will know that you have to use a lot more energy. And so, from time to time, ships are put into dry dock, where the bottoms are scraped clean of the barnacles and other things that stick to them.

If you saw one barnacle by itself, you'd think it was a very small and helpless little thing, but barnacles don't stay in ones—they collect in thousands, and then they are far from helpless. They are just like the locusts, which are a terrible plague in Egypt and Arabia, because they swarm over the country in millions and eat all the crops. And they are like the matches, too. You know that one match by itself is very weak and is easily broken, but if you hold a dozen of them in your fingers, you will find it very hard to break them. If all the men of each country, and if all the countries worked together, like the barnacles and the locusts, they would get a lot more good things done.

The reason why barnacles do so much damage is that they collect very rapidly once they have been allowed to start; and that is how they show us the danger of little things. We think, sometimes, that small things do not matter, and so we don't take much notice of them. Then they collect other little things until altogether they make a big thing! Besides, little things by themselves can be very harmful, too. You know how painful it is to get a tiny bit of dust into your eye. And a few grains of sand in the wheels of a fine machine, like the engine of a motor-car, will ruin it. So let's keep an eye on the little things, as well as the big ones.

St. James in his letter says that the tongue is a very small part of the body, yet it can do a great amount of good or evil. He says it is like a fire. A small spark can set a whole house on fire, and so the tongue, that "little member," can do great harm if it is not used properly. But the tongue that only speaks truthful, pure, kind, helpful words can do a tremendous amount of good.

A sailor friend of mine once told me about his ship going up to China and anchoring off the great river, Yangtse Kiang. He said that the fresh water from that river flows out a long way into the sea, and, because the ship stayed there, all the barnacles dropped off (they can't live in fresh water) and when the ship went into dock the next time, she didn't have to stay there nearly as long as usual. That seems a very easy way of getting rid of the barnacles, don't you think? If it really works, I should think that lots more ships would anchor there! Wouldn't it be a good thing if everybody we know could get rid of his or her "barnacles"—the nasty little things that keep clinging wherever they go—just like that? I think the only way boys and girls can do that is by asking God to help us clean them off regularly. In the 51st Psalm, David prays to God "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow."

Having got rid of the *bad* little things, let's be careful about the *good* little things! Jesus tells us that only the people who are careful about little things, can be expected to be trusted with big things later on. In the story about the man who went away and left his money with his servants, Jesus says that the master said to one of the good servants, "Because thou hast been faithful in a very little, have thou authority over ten cities."

So watch out for your barnacles—the little things that cling!

HAROLD ROBBINS.

1937 DISTRICT INSTITUTES

Within the next two months Malaya will see the meeting of two big groups of Methodist Youth, one in Ipoh and the other in Malacca.

These Institutes will offer an unusual opportunity for our young people to come in contact with leaders who have great experience in Epworth League Work.

Special emphasis is being given to the class on Epworth League Methods. The leaders in charge of Methods will discuss actual programmes and materials to be used in local Leagues.

All local Epworth Leagues are requested to hold their election of officers as early as possible, so that the newly elected officers can be present at the Methods class.

Pastors and Epworth League officers are kindly requested to urge their young people especially Epworth League officers to attend the District Institutes.

One of the important requirements of an Epworth League officer should be that he or she attend at least two Institutes.

Many of the leaders of Methodism have attended the Institutes, and have made rich contributions. Hundreds of young people have received help in the settlement of life problems and many have made life decisions there.

Our experienced faculty members who have so much to do have again shown their willingness to be present with our young people at this season.

Our sincere gratitude goes to faculty members who have over and over again responded to the call of Epworth League Institutes. This they have done at great sacrifice to their comfort and leisure time. Such a group of faculty members cannot but inspire our Methodist Youth to higher living. Surely no church could make a better project than to launch an Institute attendance campaign. ennabling a representative group of our young people to attend the 1937 Institute.

DAILY PROGRAMME

First Ipoh - Penang District Epworth League Institute

Thursday March 25th 1937.

8.00 p.m. —Dinner.
8.30— 9.30—Get Acquainted Social.

Friday March 26th 1937.

7.15— 7.45—Morning Watch.
7.45— 8.15—Breakfast.
8.15—10.15—Classes.
10.15—11.00—Lecture Hour: "The Church"—Dr. M. Dodsworth.
11.15—12.30—Northern District Meeting.
12.30— —Tiffin.
1.30— —Faculty and Institute Counsellors.
6.00— —Good Friday Service.
8.00— —Pageant. (Penang Leagues).

Saturday March 27th 1937.

7.15— 7.45—Morning Watch.
7.45— 8.15—Breakfast.
8.15—10.15—Classes.
10.15—11.00—Lecture Hour: "The Church"—Dr. M. Dodsworth.
11.15—12.30—Northern District Meeting.
12.30— —Tiffin.
2.00— 5.00—Outings.
7.00— —Dinner.
8.00— —Concert.

Sunday March 28th 1937.

7.15— 8.15—Open Air Service.
8.15— 8.45—Breakfast.
8.45—10.45—Church Services.
10.45—12.45—Classes.
12.45— —Tiffin.
5.00— —Institute Counsellors.
6.00— —Easter Sunday Service.
7.30— —Dinner.
8.30— —Life Service: Group Counsellors in charge of Group Meetings.

Monday March 29th 1937.

7.15— 8.15—Life Service Meeting.
8.15— 8.45—Breakfast.
8.45—10.15—Classes.
10.15—11.00—Lecture Hour: "The Church"—Dr. M. Dodsworth.
11.00— —Big Sing, and Close of the Fourth District Institute.
12.00— —Tiffin.

DAILY PROGRAMME
SOUTHERN DISTRICT INSTITUTE

MALACCA—Sat. 24th to Wed. 28th April 1937.
K. LUMPUR & SINGAPORE DISTRICT

Theme: "Church First in the minds of Malayan Methodist Youth".

Saturday April 24th 1937.

1.00 p.m.—Tiffin.
3.00— 6.00—Games.
5.00— 6.00—Meeting of the Faculty.
7.00 p.m.—Dinner.
7.30— 9.00—Get Acquainted Social.
9.00— 9.30—Meeting of the Institute Counsellors.

Sunday April 25th 1937.

7.15— 7.45—Morning Watch.
7.45— 8.15—Breakfast.
8.15—10.10—Classes.
10.10—11.00—Lecture Hour: "The Church"—Bishop Edwin F. Lee.
11.15—12.00—District Business Meeting, Reports Etc.,
12.00—12.30—Faculty & Institute Counsellors.
12.30— —Tiffin.
6.00 p.m.—Service of Worship—Bishop Edwin F. Lee.
8.30 p.m.—Pageant (Straits Chinese Epworth League).

Monday April 26th 1937.

7.15— 7.45—Morning Watch.
7.45— 8.15—Breakfast.
8.15—10.10—Classes.
10.10—11.00—Lecture Hour: "The Church"—Bishop Edwin F. Lee.
11.15— —District Meeting—Election of Office Bearers. K. L. District and Singapore District.
12.30— —Tiffin.
3.00— 5.00—Group Games.
6.30 p.m.—Dinner.
7.00 p.m.—Public Concert.

Tuesday April 27th 1937.

7.15— 7.45—Morning Watch.
7.45— 8.15—Breakfast.
8.15—10.15—Classes.
10.15—11.10—Lecture Hour: "The Church"—Bishop Edwin F. Lee.
11.15—12.30—Business Meeting.
12.30— —Tiffin.
2.00 p.m.—Outings.
7.00 p.m.—Dinner.
7.30— —Epworth League Concert—School Hall. The Epworth Leagues in the two Districts will contribute items.

Wednesday April 28th 1937.

7.15— 8.15—Lecture Hour & Morning Watch.
8.15— —Breakfast.
8.45—10.10—Classes.
10.10— —Life Service Meeting.
12.00— —Tiffin and announcement of Sports Results, etc.

(Continued on page 29.)

LIGHT AND LIFE

TWO BIRDS WITH ONE STONE

What appears to have been a notable and, up to the present time, effective achievement in the moral and social life of the people of Malaya is the Enactment requiring the Registration of Opium Smokers. This Enactment came into being some four years ago, and on the 31st December, 1934, the registers were finally closed except for such subsequent users of opium as should be certified by Medical Officers as requiring opium. The object of this Enactment is the abolition of opium for smoking purposes after the present generation of users has passed on. While this object may not be completely realized in the time mentioned, it seems likely that it will achieve a considerable degree of success. Already after only two years the revenue from opium sales has fallen off to such an extent that Government officials are compelled to cast about for other sources of revenue to replace that lost through the diminished opium sales.

We believe that in general the people of Malaya will support this enactment. There are those who are disturbed about the falling revenue and from what sources it can be replaced, while others fear new taxation which may affect to some extent their incomes, but on the whole we believe that the people of Malaya will not wish to derive their revenue permanently from the use of a drug which affects so seriously the health and welfare of her people (120,000 to 150,000 addicts in Malaya according to the estimate of the League of Nations Commission of Enquiry). Excluding the Malays and Indians who seldom use opium, this estimate shows every fifth Chinese to be a user of opium. This is an alarming proportion which constitutes a public menace. It is to be hoped that the enactment will receive general support and co-operation so that it will have the greatest opportunity for success. It is to be hoped, further, that the registers will be most carefully guarded so as to admit the smallest possible number of new users on medical grounds. Otherwise, the object of the enactment will be much more difficult of realization, and the final abolition will be indefinitely postponed.

Another enactment which is being discussed in connection with the falling revenue from opium is the recent requirement of a 5% tax on all sweepstakes. It was probably not expected that the revenue thus received would replace the revenue lost from the operation of the registration policy for opium-smokers. It would be *one* source for such replacement. Whatever the objects of the bill, it has rendered at least one distinct service to the people of Malaya——it has *raised the whole question of sweepstakes in the life of the people of this country.* For a long time the existence of sweepstakes has been little questioned, and promoters have had a comparatively free run in multiplying sweepstakes and enjoying the profits therefrom. Now sweepstakes are no longer to be taken as a matter of course. A cloud is appearing in their sky. At present it may be no larger than a man's hand, but it has enormous possibilities for expansion. We believe that it may overspread the sky to such an extent that it will attract the attention of growing numbers of people until the very existence of this pernicious evil is brought into question. The hand of regulation is being extended in this direction. The day of unconcern in sweepstakes has passed, the day of legalization and regulation is here, and the day of abolition as a legitimate factor in Malayan life may not be as far off as many stanch supporters now believe. Gambling, in whatever form, belongs with public menaces, and this tax is an indication of an awakening to the duty of protecting the people of this country against its vicious effects.

Thus, the enactment requiring the registration of opium-smokers has already served two very useful purposes:—(1) it has actually reduced the amount of opium legally used until Government officials feel the loss in revenue; and (2) by requiring a search for other sources of revenue it has started the policy of Government control of sweepstakes by instituting a 5% tax on all sweepstakes. It has furthermore focussed the attention of the public upon this widespread form of gambling. The opportunity is here for all interested individuals and groups to urge the further control of this evil with a view to its ultimate abolition from a legitimate place in the public life of Malaya.

THE EVANGEL

Scatter the germs of the beautiful
In the by-paths to and fro,
Where mortals stained and scarred by sin,
In shame and sorrow go;

That the voice of the wayside beauties
May speak to the heart aright;
And lead from earth to heaven,
The soul that has suffered blight.

Sow precious seeds 'mid the gruesome weeds,
With patient hand and tender care;
The quickening spirit of Infinite Love
Will nurture the fruitage rare.

Scatter the blessed Word abroad,
The promise full and free,
Their saving grace will heal the soul
And comfort the heart of humanity.

ALICE L. ALLURED.

(This page is prepared by the Committee on Public Morals of the Methodist Episcopal Church).

OUR SCHOOL MAIL BAG

This is a department for boys and girls who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

MY TRIP TO MADRAS

When I was about twelve years of age my uncle took me on a holiday trip to Penang to embark in a steamer. It was an enormous one and I had never seen such a big steamer in my life. At the harbour we met some friends. They were also travelling by the same steamer to Madras.

At about 5 o'clock in the evening the steamer started off with a piercing whistle which frightened me very much. I was frightened because it was the first time I was travelling in a steamer. On the way I saw many beautiful sea gulls and large fishes of different kinds. The whole voyage was a very pleasant one because I did not suffer from seasickness. We reached Madras after six days on the sea. We went to my brother's house which was situated in the heart of the town. At night the town may be compared to the "New World" in Singapore because the streets are brightly lighted with electric lights of different colour. We stayed there for eight days.

Then we left for Bangalore, which is a very healthy place. We stayed there four days and almost every day we visited the museum, theatres, hospital and some other places of interest. We enjoyed ourselves very much and were very sorry to leave for Malaya.

K. Ramu,
Std. VI,
Anglo Chinese School,
Malacca.

A VISIT TO THE ZOO

Dear friends,

A few days ago my friends and I went to a zoo. I had never seen it before, and it was most interesting to see so many different kinds of wild animals and birds. Most of them are new to me and there were some that I had never heard of before.

We first had a look at the lions. They had a fine place with a large open space covered with sand and rocks, and also a pond in the middle, where they can roam about, almost as if they were free. But of course it was all enclosed by high iron railings, so that they could not escape. The lion roamed about and the lioness lay basking in the sun like a big cat.

Near the lions were cages with tigers, leopards, black panthers, and other great cats. When I went it was feeding time and those fierce animals were very excited, pacing up and down impatiently and growling. Great lumps of meat were pushed through the bars of the cages, and they ate savagely, growling at each other.

The monkeys were most amusing. There were many different kinds, in different cages, and some are large and some small. A few were quite tame and took biscuits from our hands quite nicely. One big monkey whipped my friend's handkerchief off her hand and tore it to pieces with his teeth.

Goh Pui Yong,
Standard VII,
Methodist Girls School,
Singapore.

A MALAYAN NIGHT

So still the night,
Softly a-dream,
Under the moon
That silvers the stream.

No sound to break
The perfect hour,
When swooning earth
And seed and flow'r,

Tremble and wait
Unseen by men
In solitude—
And then—and then

An elfin wind
Enchants the trees
And fills the woods
With melodies.

Miss Tong Swee Chan,
Senior Cambridge,
Methodist Girls' School,
Singapore.

"THE COUNTRY CALLING"

The country's white with flowers,
And all the world's a-gay;
The lavish birds are flinging
Their pearls of song away;
The cannas star the gardens,
The orchids arise
With the secret of the holiday
In the fragrance of their sighs.

Each day reveals fresh wonders
And he "who runs may read"
In Natures "Book of Beauty"
"Love's Universal Creed."
Then leave the dusty city
With its turmoil and its din,
Its fashions and its falseness,
Its glitter, sham and sin.

And seek awhile "green pastures"
And still waters where thou'lt find
A rest and a refreshment
For body, soul and mind.
Here thou canst draw a calmer breath,
Here readjust life's load,
And with a "new song in thy heart"
Take once again the road.

(Written early one morning in the Lake Gardens)

V. Manikavasagar,
Senior A, M.B.S.,
Kuala Lumpur.

Dear Fellow Students,

I live in a quiet place off Upper Serangoon Road in Singapore. I attend the Anglo-Chinese School and am in the sixth standard. I live next to my brother-in-law who is the Pastor of the Paya Lebar Methodist Church. My house is situated in a large compound surrounded by fruit-trees and plants. At each fruit season my brothers and sisters and I have all the fruit we can eat.

I can play on the piano and am learning to play it by myself because I like music very much. I always play on the piano during my leisure time, especially during week-ends. Every afternoon I play badminton with my friends. I have a bicycle and often go for bicycle rides with my friends along the quiet airy roads.

My father is the Superintendent for the colporteurs of the British and Foreign Bible Society, and he very often goes to other places such as Kuala Lumpur, Penang, Johore and the islands of the Malay Archipelago to do his work. But strange to say. I had never been out of Singapore all my life until last year. During our last holidays in August my brother-in-law decided to go boating to Pulau Ubin, a small island off the North-eastern coast of Singapore, and he told me that he would be willing to take me along. Of course, I was greatly overjoyed at the prospect. That was the first time I had ever been out of Singapore.

I shall relate to you a story which I read in a magazine. It was so comical that I shall never forget it. One day a visitor went to the Zoo. He was trying to tease an elephant. He offered the elephant a banana and then drew it away before the elephant could get it. The elephant was very good-tempered at first, but as the trick was played over and over again he became very angry. Soon after, the elephant was set free by its master and he approached the man who had teased him. Suddenly the elephant snatched off the man's hat and held it with his trunk out of the man's reach. After some time he offered it to the man but did the same trick to him as the man had done to him just before. After teasing the man in this way for a good while, the elephant held it out to him once more, but when the man tried to catch it the animal stamped on it with his big foot, and went away leaving the man bareheaded in the crowd. The crowd laughed at him for the way in which he had been punished for his trick.

Yours sincerely,
Khoo Beng Chuan,
Anglo-Chinese School,
Singapore.

A DAY'S FISHING

I am sure all boys and girls who live by the sea are very fond of fishing. For real sea-fishing you must go out in a real fishing-boat with real fisher-men, and it may be some hours before you come back again.

One-day during my spare time, I decided to go out fishing with some friends. We agreed to go and the next day we hired two fisher-men and a fishing-boat. Before we started we put on old clothes, and plenty of them, too,—for it is cold out on the sea, even when it is warm on shore. As soon as we went aboard, the men set their sail.

The boat glided along for half an hour or so, and the village which we had left behind seemed to sink down into the water. We asked the fisher-men why they did not start fishing at once, and they said that fish could be caught only in certain places where the fish find plenty of small sea-animals to eat.

The fisher-men at last took down the sail, and anchored the boat while we made ready our lines. We then got out a line with a strong hook at the end and did exactly as the men did. We put a limpet on the hook, and let it down into the water and waited—"Ah—that was a strong tug!" I exclaimed, and one of the fisher-men told me to haul the line as fast as I could. Then he helped me to haul it into the boat. and I was very proud to find that it was a large fish. We baited our hook again, and went on fishing. Time passed and there were a few dozen fish in the boat. When at last we set sail for home, we were so hungry that we could have eaten all the fish we had caught, if only they had been cooked. At last we reached home, so tired that we went to bed instead of feasting on the fish we had caught.

Lim Tho Lian,
Std. VI A,
Methodist Girls' School,
Singapore.

NOTE TO OUR SCHOOL MAIL BAG CONTRIBUTORS

Contributions from six pupils of our Methodist schools have been accepted and are published in this issue. The following are therefore entitled to one year's free subscription to the Malaysia Message or a fifty cent book from the Methodist Book Room. Kindly inform the Editor as to your desire.

K. Ramu Std. VI A.C.S., Malacca	Miss Tong Swee Chan Senior Cambridge M.G.S., Singapore	Miss Lim Tho Lian Std. VI M.G.S., Singapore
Miss Goh Pui Yong Std. VII M.G.S., Singapore	Koh Beng Chuan Std. VI A.C.S., Singapore	V. Manikavasagar Senior Cambridge M.B.S., Kuala Lumpur

Those of you who were not successful in your last month's contributions will want to try again. We were very happy to receive over thirty contributions for the March issue. We hope we shall have even more for the April number. Your contributions should be received at the Malaysia Message Office, 10 Mount Sophia, Singapore, by the 20th of the month.

Remember to give your full name, school, standard, age and address when writing again.

Young People's Christian Union, Seremban

ANGLO-CHINESE SCHOOLS, IPOH

Friday, January 29th, was the Annual Prize-Giving Day in the A.C.S. and A.C.C.S. There were three assemblies for the presentation of Certificates as follows:

Pr. I—Std IV A.C.S. 8 a.m.
Std. V—Std. VII A.C.S. and A.C.C.S. 12 noon.
Pr. I—Std. IV A.C.C.S. 1 p.m.

Last year Jubilee Medals were presented to the first and second boys in each class on the results of the Final Term Examination for 1935. This year a new system has been adopted. Certificates were awarded to the first boy in each class on the results of six tests held during the year. Students who scored the highest marks in each subject on the whole year's work in each standard were awarded special subject Certificates.

More parents or guardians of Certificate winners were present at the presentations this year than last year. All seemed to favour this new stystem of awards which will be in force again this year.

A special marble tablet is on a wall of the Library for recording the Queen's Scholars as follows:—

1935 Ng Yok Hing.
1936 Ng Wah Hing.

QUEEN'S SCHOLAR FETED A.C.S. LITERARY SOCIETY ENTERTAINS

The annual social of the Literary Society of the Anglo-Chinese School, Ipoh was held the evening of February 1, in the school hall with Mas. T. Govindarajaloo, a metric student, president of the association, presiding.

The guests of the evening were the staff of the Anglo-Chinese School, the Anglo-Chinese Continuation School, the Anglo-Chinese Girls' School and their literary society and Ng Wah Hing the Queen's scholar.

There was a very enjoyable musical programme in which yodelling seemed predominant.

Mr. Bell, principal of the school addressed the gathering.

Mas. Govindarajaloo spoke at length touching upon the simplicity, humility and brilliance of the queen's scholar whose brother had preceded him to England last year as the queen's scholar. He welcomed the guests and paid an eloquent tribute to the alma mater and stressed the importance of the literary society.

Mas. Wah Hing replied, thanking them for the honour done him. He owed his success in the competitive examination to Mr. Ramasamy Iyer, and Dr. Proebstel and also to the staff of the school who had been untiring in their efforts to teach him.

Times of Malaya.

A.C.S. O.B.A. MEMBERS MEET AT FORTNIGHTLY TIFFIN

Mr. Bell on a New Innovation

The first fortnightly tiffin meeting of the Old Boys' Association of the Anglo-Chinese School, Ipoh, was held on Saturday January, 30th in the Jubilee Restaurant with Dr. K. T. Khong M.B.E., president of the association, presiding.

The literary committee of the association with Mr. V. D. Kuppusamy as chairman arranged the tiffin which was attended by more than 60 members, Dr. L. Proebstel being the guest.

PRINCIPAL'S ADDRESS

During the course of the meeting Mr. P. B. Bell, principal of the school made a lengthy speech on the school and the employment bureau.

The speaker stressed the importance and necessity of the innovation. The principal of the school is the connecting link between the employer and the student in search of work, thus enabling the boys to obtain the work for which they are more specially fitted.

The bureau enables the prospective employer to make his choice from among boys fit for a particular job, with full knowledge of their character and ability instead of picking by chance with little knowledge of the applicants.

WHAT IT HAS ACHIEVED.

The success of this innovation was evidenced by the fact that practically all of last year's successful Senior Cambridge candidates who wanted work, were given employment which suited them and which they liked. This year, with just a month passed, a number of the boys have already been placed in good positions.

CHIA KIM CHWEE
One of the 1937 Queen's Scholars for the Straits Settlements. Anglo Chinese School, Singapore

YOUNG PEOPLE'S CHRISTIAN UNION, SEREMBAN

In the month of June 1936 the Wesley Church, Seremban, added to its departments an organisation called the Young People's Christian Union. It was founded by Rev. Burr Baughman with a small group of about 18 young people.

The aims of the Union are—the bringing of young people to a closer and more intimate relationship with the church, the rendering of service to church and community, and the development of the social and religious life to its members.

The members of the Union meet at the Anglo Chinese School Hall on alternate Mondays. Meetings are divided into three categories—Religious, Literary and Social.

Under the very able guidance of the Rev. Baughman, the Union has been actively and efficiently at work. At the time of writing the membership strength stands at 34.

During the year 1936, the members of the Union made two moonlight trips to Port Dickson. Swimming, singing and games were indulged in, and the members had an enjoyable time on both occasions.

On the 5th of December the members under the guidance of the Rev. Baughman put up a very interesting and inspiring play entitled "The Man of Gadara." The function was well attended. Its success may be attributed to the hard work and fine co-operation of the members.

At a general meeting held in the A.C.S. Hall on 18th January 1937, the following were elected as office-bearers for 1937:

President	Mr. Fong Yat Peng
Vice President	Mr. Ng Chee Yew
Secretary	Miss Chee Foong Lan
Treasurer	Mr. Albert Jeremiah
Auditor	Miss Chong Kwan Lin

The following were elected as members of the Executive Committee:

Miss Beatrice Paul
Mrs. Fong Yat Peng
Mr. Ng Keam Tet
Mr. Tan Yiap

At a meeting held on the 8th of February a Scholarship Scheme was outlined and adopted. Under this scheme the members of the Union pledged themselves to raise money for a scholarship to keep some needy child of deserving parents in the Anglo Chinese School.

This was put into effect immediately, and a little girl who otherwise would not have had an opportunity of going to an English School, was admitted to the primary class of the Anglo Chinese School, Seremban, on the 10th of February, 1937.

As Mr. Baughman is leaving Seremban to join the Anglo Chinese School, Penang, a farewell party was held on the 10th of February. A group photograph was taken.

OUR BOYS & GIRLS

D.E.E.M.

MOTHER SPIDER

It was a beautiful day in mid-summer. The meadow was alive with busy people astir in the bright sunlight. A long line of ants came crawling down the path carrying provisions to their home under the elm-tree; and an old toad came hopping down through the grass, blinking in the warm sun. Just a little up the bees were droning drowsily as they flew from flower to flower; and above them all, seeming almost to be in the blue sky, a robin was calling to his mate.

Pretty soon Mrs. Spider came down the path. She seemed to be in a great hurry. She looked neither to the right nor to the left, but kept straight ahead, holding tightly to a little white bag which she carried in her mouth. She was just rushing past Mr. Toad when a big black beetle came humping by, stumbled against Mrs. Spider, and knocked the bag out of her mouth.

In an instant Mrs. Spider pounced down upon him, and, though he was so much bigger than she, he tumbled over on his back. While he was trying to kick himself right up once more, Mrs. Spider made a quick little dash, took up her bag, and scuttled off through the grass.

"Well, I never," said Grasshopper Green, who was playing sea-saw on a blade of grass.

"No, nor I," grumbled Mr. Beetle, as he wriggled bask to his feet. "I didn't hurt her bag. She needn't have made such a fuss."

"She must have had something very fine in that bag," said Grasshopper Green, "for she was so frightened when she dropped it. I wonder what it was"—and he balanced himself on his grass blade until a stray breeze blew him off, and then he straightway forgot about Mrs. Spider altogether.

Two weeks after this Grasshopper Green started out for a little exercise before breakfast. Just as he reached the edge of the brook he saw Mrs. Spider coming toward him. She was moving quite slowly, and no longer carried the little white bag. As she came nearer, he could see that she had something on her back.

"Good morning, neighbour," called Grasshopper Green. "May I help you carry your things?" "Thank you," she said, "but they wouldn't stay with you, even if they could keep on when you give such great jumps."

"They!" cried Grasshopper Green. And then, as he came nearer, he saw that the things on Mrs. Spider's back were wee little baby spiders.

"Aren't they pretty children?" she asked proudly. "I was so afraid that something would happen to my eggs that I never let go of the bag once, except when that stupid Mr. Beetle knocked it out of my mouth."

"Oh, ho," said Grasshopper Green," so that was what frightened you so! Your bag was full of eggs! And, now, you are going to carry all these children on your back? Doesn't it tire you dreadfully?"

"I don't mind that a bit," said Mrs. Spider, "if only the children are well and safe. In a little while, you know, they will be able to run about by themselves, and then we shall be so happy here in the meadow grass. Oh, it's well worth the trouble, neighbour Grasshopper."

"Yes," said Grasshopper Green," I have a dozen wee boys of my own at home; and that reminds me that it is time to go home to breakfast! Good-bye, neighbour. I hope the children will soon be running about with you. You certainly are taking good care of them. Good-bye."

Then home he went; and the proud, happy mother Spider kept on her way to hunt for a breakfast for the babies she loved so well.

By Ada & Eleanor Skinner,

From Stories for the Nature Hour.

THE TREE

I am God's tree. I shade you from the burning sun in summer, and give you a cool place to rest or play. I keep off the bitter winds in winter. In the driest weather I keep the moisture in the soil; and in the wettest weather my roots keep the earth from washing away. Without me the ground would be baked dry and soaked wet.

Do not cut my bark, or bind my trunk, or break my branches. If I am attacked by insects, spray me. If wind or storm injure me, have me mended. Feed me with good soil, and do not drain the water away from my roots.

In gratitude, I will give you beauty to look at, purer air to breathe, and comfort and protection both winter and summer. And the birds that live in my branches will sing to you Nature's own song of rejoicing.

By Sara Cone Bryant,

From Stories to Tell the Little Ones.

OFFICERS FOR THE TELUK ANSON EPWORTH LEAGUE

President—Sam Devadason,
1st Vice-President—K. Gurunathan.
2nd Vice-President—Leow Sae Yin.
3rd Vice-President—Mrs. Jenkins.
4th Vice-President—Andyappan.
Secretary—Ooi Poh Chuan.
Treasurer—Chong Thin Suat.
Junior League Superintendents—Mrs. P. K. Bonney.
Miss Soa Gek Ean.
Advisors for the League—Mr. L. B. Jenkins.
Mr. P. Vengadasalam.
Mr. Lee Hah Ing.

An Appeal from Sitiawan

Dear Friends,

The Clinic in Sitiawan is very badly in need of bandages. As most of our patients need dressings, a great many bandages are used every day.

Do you have any old mosquito nets or other old linens which you would donate to our work here?

During 1936 we gave treatment to 9931 patients. I trust you will keep us in mind, so that this work may continue to grow and serve the community.

Anything you can do for us will be greatly appreciated.

Very sincerely yours,
M. DIRKSEN.

Clinic for Women
& Children
Sitiawan, F.M.S.
Feb. 13th 1937.

INFORMATION FOR SOUTHERN DISTRICT LEAGUES

The Southern District Epworth League Institute has been fixed definitely to take place in Malacca between Saturday 24th and Wednesday 28th April.

The registration fee for each delegate is $1.25 ($1.00 for students).

The food charges for the whole period of the Institute is $4.50. Delegates who do not wish to reserve meals for the whole period may (provided one day's notice is given to the Business Manager) take separate meals at the following rates Breakfast 20 cents Tiffin 40 cents Dinner 45 cents Guest Night Dinner 60 cents.

A public concert will be staged and registered delegates will be admitted free while concert tickets for unregistered delegate will be $1.00 each.

Inter-league games competitions in Tennis, Badminton, and Ping-pong has been arranged and entrance fee for each event will be $1.00, 50 cents and 20 cents respectively.

The Institutors will have the rare opportunity and great privilege of hearing our beloved Bishop Edwin F. Lee giving a series of lectures on "The Church."

The Traffic Manager of the F.M.S.R. has kindly granted a concession in the train fares for Leaguers attending the Institute at the following rates:

Students—Single fare for a double journey.
Others—Single fare and a half for a double journey.

The Institute Faculty and Local Committee consist of ladies and gentlemen of great experience in Epworth League and Institute work and Institutors are assured of a good time in Malacca. So Epworth Leaguers, do not wait but go straight to your Institute registrar and register yourself as a delegate and do not forget to bring your friends with you!

For any other informations, please write to Mr. Goh Choon Lim, the General Business Manager, and address your letter to 70 Tranquerah Pantei 2, Malacca.

Ask the Secretary of your League for the First Bulletin of the Institute.

GOH CHOON LIM.

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Fire Association of Philadelphia (Ltd.)	21,378,763.75
Glens Falls Insurance Co. (Ltd.)	17,750,367.55
Great American Insurance Co. (Ltd.)	47,112,058.87
Hartford Fire Insurance Co. (Ltd.)	94,325,615.97
The Home Insurance Co. (Ltd.)	113,206,862.16
New Hampshire Fire Insurance Co. (Ltd.)	16,379,775.98
The Phoenix Insurance Co. (Ltd.)	41,432,562.20
Springfield Fire and Marine Insurance Co. (Ltd.)	30,363,848.70
St. Paul Fire and Marine Insurance Co. (Ltd.)	36,533,233.54
United States Fire Insurance Co. (Ltd.)	30,122,242.64
Westchester Fire Insurance Co. (Ltd.)	17,865,829.72
(All Incorporated in U.S.A.)	US $652,902,762.27

Local Managers: The Halifax Fire Insurance Co. of Halifax, Nova Scotia (Inc. in Canada)

General Agents: Confederation Life Association of Toronto (Inc. in Canada)

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GRIN & BEAREM

In asking the children to write an ay in school, the teacher said: "Write t what is in you."

One boy wrote—"In me there is my mach, lungs, heart, liver, two apples, piece of mince pie, three sticks of ery, two ounces of bulls eyes, a lot of ts and my dinner."

---

acher to Timothy (finding him wan-ring around the school ground one-lf hour after school had closed) Vhat's the matter, Tim?"

mothy—"I'm afraid to go home. We have a new baby at our house and I know Dad will scold me. I always get the blame for everything."

Scotch-American

An American staying in a London tel was introduced to an Aberdonian, o asked him:

"An' what country do you belong ?"

"The greatest country in the world!" plied the American.

"Man! so dae I," replied Sandy; ut you dinna speak like a Scotchman."

Natural Science Quiz

"Define a bolt and nut and explain difference, if any." The girl wrote: "A bolt is a thing like a stick of rd metal such as iron with a square nch on one end and a lot of scratch-wound around the other end. A nut similar to the bolt only just the posite, being a hole in a little chunk iron sawed off short, with wrinkles ound the inside of the hole."

The startled professor marked that e with a large "A"

Hospitality With Vengeance

Walter was going to have a party, d his mother insisted on his inviting ong others, a neighbour's boy with om he had had an argument. He ally promised he would do so, but on day of the party the neighbour's boy led to turn up. Walter's mother be-ne suspicious. "Did you invite arlie?" she asked.

"Of course I did, mother. I not ly invited him to come, I dared him "

The school teacher was giving her ss of young pupils a test on a recent tural history lesson.

"Now, Bobby," she asked, "tell me ere the elephant is found."

Bobby hesitated for a moment, then face lit up.

"The elephant, teacher," he said, "is ch a large animal it is scarcely ever t."

CHRISTIAN WOMEN IN JAPAN

Various organizations of Christian women have been very effective in educational work and in influencing government officials. One of these has 4,000 regular members.

Efforts toward peace is a leading activity of these groups and they have built up a useful body of contacts within Japan and in America and other Western countries. They also hold essay and speaking contests among high school students on subjects related to peace. The award of the prizes is generally made before important audiences and the student essayists and speakers present ideas which the police would not permit adults to express.

One organization has performed valuable service for Chinese students in Tokyo. Others maintain extensive correspondence with Christian women in Western countries. These Christian women are also responsible for large-scale correspondence and exchange programmes in Japanese girls' schools, directed toward sane international attitudes. Their sincerity of purpose is evident and their leaders have undergone real risks in their peaceful efforts.

Nofrontier News Service

SPANISH PROTESTANTISM

Spanish Protestants constitute a very small body with a membership of about 22,000 scattered in various parts of the country. But this small minority has, in the last 75 years, had an influence quite out of proportion to its numbers.

Protestants have, as all minorities in history, labored long and hard to establish what President Azana calls "that minimum of tolerance without which men in society are like wild beasts." They have stimulated educational progress and have placed the Bible and similar literature in the hands of the people. Their work is also evident in the press, for several of them, in recent years, have had regular articles in the newspapers which have had a wide influence.

Yet Spanish religious situations continue to be unique in many ways. Just as there are Spanish Catholics fanatically devoted to Communism, so also are Protestants. A young Communist leader, apparently a Protestant, recently declared: "I am quite convinced that the Government is justified in fighting the rebels, but now that I know truly Christ and His Gospel, I cannot kill my fellowmen. So I have enlisted in the Red Cross; and to prove to you that this is not cowardice on my part, I can show you a flag of the Red Cross with six bullet holes in it, made while I was carrying it myself."

Geylang Straits Chinese Stage Play

"The Dawn of Enlightenment," a three-act play in Straits Malay, written and directed by Mr. Low Kway Song, was staged by the young people of the Geylang Straits Chinese Methodist Church, at their Chinese New Year Concert, held on Saturday evening, 8.30 p.m., at the Geylang Methodist Girls School, Al Junied Road, Singapore.

The play portrayed the silent but all-powerful influence of Christian truth coming into the Straits Chinese homes and dispelling the darkness of superstition, evil and sin. The stage setting was entirely local and the young men who impersonated both male and female characters played their parts with naturalness, talent and conviction. The plot held the interest of the audience to the end, and the different scenes which expressed many amusing and characteristic situations of the Straits Chinese home provided great entertainment for the players and audience alike. It would be hard to single out any one for special honours, for the parts were all well played. Certainly Mr. Low Kway Song, who took the part of Mr. Kow Giak, an old cashier, and Mr. Tan Poh Tye, who took the part of Allalappa Chitty, a money lender, deserve particular mention. The colloquil Straits Chinese Malay was such a natural medium for dramatic expression that we hope the Geylang young people will stage more plays in the future. The whole performance was an unique success, both financially and artistically.

Anglo-Chinese School, Seremban Welcomes Rev. and Mrs. H. F. Kuehn

On Saturday February 20th, the Rev. and Mrs. Kuehn arrived in Seremban after their year's furlough in America. Quite a large number of students, teachers, and other friends, welcomed them at the Railway Station in the early morning, and at the manse, later in the day.

G. S.

MR. AND MRS. CHARLES I. HALTER announce the marriage of their daughter, BERNETA, to MR. LLOYD ADAIR CHACEY at the Trinity Reformed Church, Tiffin, Ohio, Friday, 1st January 1937.

MR. AND MRS. LIM YEW CHYE of Geylang Methodist Church, Singapore, announce the marriage of their daughter, ROSIE, to MR. GAN KHENG SENG, son of MR. AND MRS. GAN BENG TECK at the Telok Ayer Methodist Church, Thursday, February 25th 1937.

MR. SEOW KWAY FAH of Singapore announces the marriage of his daughter ELSIE SEOW HONG NEO to MR. PHUAH CHENG SWEE son of MRS. PHUAH CHONG TIN at the Geylang Methodist Church Saturday, 27th February 1937.

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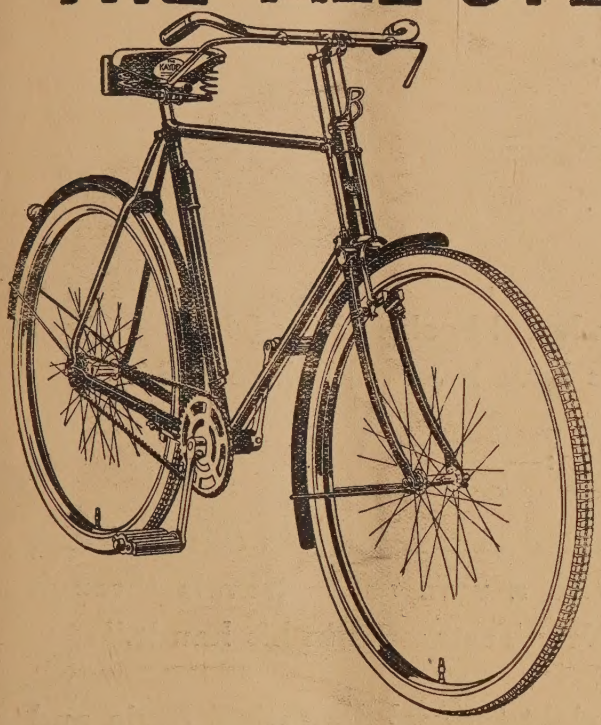

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